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THE NEW-CHURCH REVIEW

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WHAT IS IT TO BE A NEW-CHURCHMAN?*

BY THE REV. JAMES REED.

FOR many years I have been trying to answer this question, but, as it seems to me, with indifferent success. The answer has been clear in my own mind, but I have apparently failed to impress it with equal clearness on others. At general meetings of the Church, in my pulpit instruction, in all my efforts to "teach men the way to heaven, and also to lead them," which is given us as the specific work of the Christian minister, I have had in view the one purpose of making known the New-Church standards of faith and life. This is the same as telling what it is to be a New-Churchman. There is nothing else which, in one form or another, the messenger of the Lord at His Second Coming has to say. To attempt to say it as well as he can is his simple duty. Not to present it as the chief object of his heart's desire would be the basest neglect.

And yet, as I began with declaring, the response to the message has seemed feeble. Pleasant things may be said about it. There may be, to all appearance, entire agreement with its statements. But what effect does it produce? Whenever, from time to time, it receives utterance, how are conditions changed by it? Does not our life—the life which we share with each other in the Church—continue to run in the same undisturbed and complacent channel

* Address of the General Pastor at the meeting of the Massachusetts Association, Boston, April 19, 1915.

as before? I do not speak of the impression which our organization may make on the outside world, but of the establishment within ourselves of the spiritual principles which we profess. Have they gained, are they gaining, the firm hold on our minds and hearts to which, if their claim is true, they are entitled? Does our faith in them, and our loyalty to them, grow stronger from day to day? Do we feel ever more and more deeply that without them we could not live, that they supply something which is essential to the well-being of our souls? If not, why not? Is it possible that we have not even yet fully learned what it is to be New-Churchmen? Can it be true that the heavenly ideal after which we should be ever striving still shines but dimly before our eyes?

If such is the case, the humiliating fact must be due to one or both of two reasons. Either those of us whose special office it is to teach the new truth have poorly done our part, or those to whom the teaching was addressed have been unready or unwilling to receive it. The latter class does indeed include us all, for he who would effectually teach must first be a humble learner; the lessons which he seeks to convey to others must have proved their value in his own experience. Mention of the two classes naturally suggests the distinction between ministers and laymen. But the true beginning of heavenly life with every man must consist in being himself taught by the Lord. Yet the difference between ministers and laymen in the Church is something real and important. They bear to each other a mutual relationship, and are mutually dependent. The respective functions of each are properly recognized. That priests or ministers should be the teachers and leaders in spiritual affairs few will dispute.

For this reason they rightly feel that theirs is the larger part of the responsibility. Whenever the question arises, "Who is to blame for faulty conditions?" it is for them sincerely to ask themselves how far they have been lacking in their duty. If we ministers had always done the best of which we are capable, should we not have achieved richer

results? There would seem to be no doubt about it. We cannot deny our shortcomings. We all know, I am sure, that our people have need of wiser instruction, of more loving guidance, and of a deeper spirit of consecration, than we have succeeded in giving them. We echo the sentiments of our dear old friend, Chauncey Giles, who, near the close of his earthly life, expressed, at a meeting of his brother ministers, the wish that he might learn how to preach. Or we recall the similar remark of the equally beloved and venerated Thomas Worcester, looking forward to entering the other world, and hoping that he might begin his life there by going to a good theological school. Likewise, so far as any of us are in earnest about our work, we can hardly fail to be painfully aware of the extent to which our performance of it falls short of our aspirations. It is always easy for us to believe that the chief hindrances to the Church's progress are our deficiencies.

Then too, there may be equal fault on the part of the people. Congregations may not respond to the appeals which are made to them. They may take little interest in their ministers' teachings. They may withhold from them their hearty sympathy and support. Their state may be one of apathy. In short, they may be mostly absorbed in the things of self and the world. Such conditions, as we know, are common in the Church. We are not considering them as being especially prevalent at this time. Our present concern is with the sources from which they spring, the causes to which they are due. When these are plainly understood, we can begin to apply the remedy. I am not prompted by a feeling of complaint or discouragement. Still less do I have it in my heart to accuse any one in particular. I can only say that the question which stands at the head of this address is borne in upon me with irresistible force. Have we yet really learned what it is to be New-Churchmen?

Perhaps it is easier to say first, what it is, *not* to be New-Churchmen. It is not being New-Churchmen merely to belong to a New-Church society and to attend its wor-

ship. This may be properly an incidental feature of it; but it is not the thing itself. Over and over again are we so taught in our doctrines. The Church is both internal and external. It exists, or may exist, as an organization, in outward visible form; but the genuine and essential church consists of the living principles of love and faith in the minds of men. The latter are to the former, as man's soul is to his body. Except as an embodiment and expression of love and faith from the Lord, the Church, so called, is dead.

Hence it is not being a New-Churchman simply to believe certain doctrines. True belief is of the heart as well as of the intellect. Doctrines are never genuinely received until they are made the guide of life. This is another axiom of our Church. Faith alone without charity is spurious. It is an empty profession; there is no religion in it. From time immemorial it has exerted a baneful influence over those who claimed to be Christian worshippers. Persuading them that they were the very elect, it has insidiously robbed them of spiritual life. And the same evil power is still at work. You and I are not free from its allurements. For us there is still temptation in the devil's plea that, if we only believe aright, we shall be saved, no matter how godless and wicked our lives may be.

"The Church," says Swedenborg, "is where the Word is, and where by means of it the Lord is known." That is the Church's one great privilege—possession of the Word, and knowledge of the Lord thereby. Her highest duty is to make the best possible use of that privilege. Thus plainly are we taught that the Lord and His Word are inseparable from each other. The two must always be thought of together. It is idle to say that we love the Lord, if we pay no respect to His Word. And, conversely, we have no right to assert that the Word means more to us than any other book, unless the Lord is seen everywhere revealed in it. This intimate connection of the Lord and the Word is one of the distinctive doctrines of the New-Church. Because the Word proceeds from Him, therefore is it Divine

truth itself. Because it is Divine, it is also infinite. Because it is infinite, therefore does it transcend the limits of man's earthly thought; therefore is it forever settled in heaven; therefore is it the source of wisdom even to angels. Its natural or literal sense is but the lowest and least part of its meaning. High and holy beyond all former beliefs of mankind is this conception of the revealed Word, which we, as New-Churchmen, hold.

The God whom the Word makes known to us is our Lord and Savior Jesus Christ. In Him dwelleth all the fulness of Deity. He is the one all-comprehensive object of our worship. We rightly think of Him as Divinely human, and humanly Divine. All the attributes of infinitude are summed up in Him, and yet He is brought near to us by the perfect human life which He lived in the world. We need not now go into particulars concerning this vital doctrine, central in New-Church thought. It is enough to bring it to mind as the essence of what the Scriptures declare on the subject. By this new manifestation of Him we believe that He is freshly revealed. It is His Second Coming, effected by the opening of His Word. It is His real coming, because it is an internal or spiritual revelation of Himself. It brings Him to the thoughts of men as He is in His essential nature, not merely as to outward person. By means of it, as never before, they become truly acquainted with Him. They understand, as never before, His mind and character. They can dwell, as never before, in the consciousness of His presence. And all these conditions make possible to them a living relationship with Him, such as former ages have not known.

What is it, then, to be a New-Churchman, but to enter into, and be steadfast in, that relationship? Surely nothing less can satisfy the obvious requirements. It is not, as we have seen, being a New-Churchman to unite with the visible body of those who profess belief in New-Church doctrines. This is at best but a single step toward the desired end. It makes one a New-Churchman nominally, but not necessarily anything more. It gives him a label by which he is

designated, but may mean nothing special in his life and character. For the only genuine New-Churchman is a man who is bound by a solemn personal covenant with his Lord. And the basis of that covenant is the distinctive truth contained in the teachings of the new dispensation.

Let there be no ambiguity in this matter. In the first place, let us consider what we mean by a covenant. We mean, do we not? just what its strict literal definition would imply, namely, a mutual compact or agreement of two or more persons to do a certain act, or follow a certain course of action. As a religious term, used in the Scriptures, it possesses great significance. The compact which it designates is most frequently one between man and God. It stands for a distinct agreement by which they come to an open and avowed understanding with each other. We find it repeatedly spoken of in sacred history. God made a covenant with Noah. He also made a covenant with Abraham, and afterwards with Isaac and Jacob. This covenant He renewed with Moses, and later, from time to time, with the children of Israel. It was the bond which united Him with that people, during the period of their continuance as His Church. The circumstances with which it was connected are familiar to all. When we think of the Israelitish covenant, we cannot separate it from the law which was given to Moses on Mount Sinai. The vital and essential part of that law was the ten commandments, written on the two tables of stone. These commandments are repeatedly called the covenant. They held the central and most honored position in the Jewish worship. The place which they occupied in the tabernacle and temple was known as the holy of holies. The ark or chest in which they were contained was called the ark of the covenant. During the wilderness journey it was borne before the people, as a guide for them to follow. When they halted on their march, it was placed in its sacred recess, and they encamped round about it. Thus it was to them a sign of the Lord's presence with them. It reminded them continually of their obligations toward Him.

Not only the Jewish nation as a whole, but each individual man, was bound to the Lord by their covenant. This fact is emphasized by the very language of the Decalogue. Each of the ten commandments is expressed in the second person singular, "*Thou shalt*," or "*Thou shalt not*." Thus is it brought home to every soul, and he is made to feel that it is a matter which lies personally between him and his God. He cannot keep it without obeying the Lord, or break it without disobeying Him.

No genuine church ever existed, or could exist, on earth, without its covenant. As we have seen, "the Church is where the Word is, and where by means of it the Lord is known." This is the same as saying that the origin of every church is a Divine revelation. So has it been in the past; so must it always be. God makes Himself known to certain men, and they become His worshippers. The Bible is a record of these successive churches. The Most Ancient Church signified by Adam, the Ancient Church signified by Noah, the Israelitish or Jewish Church, the First Christian Church, the New Christian Church prefigured by the New Jerusalem in the Apocalypse, all follow in their order. And all except the last have had their rise, decline and fall. Each has been ushered in by its own direct message or revelation from on high. Each has had its period of spiritual growth and development, continuing as long as it was faithful to that message. But in the course of time the first impetus has lost its force, the truth originally revealed has been perverted and falsified, and one church after another has come to its end. It is needless for me to say in this company that we believe ourselves to be living in the dawn of that era foreshadowed by the New Jerusalem, and that our purpose as an organized body is to declare its specific teachings and to promote its specific life.

The Most Ancient Church had its own Divine revelation, adapted to its peculiar genius, and about which we are instructed in the "*Arcana Cœlestia*." The Word was not given to them as written or formulated truth, but was

inwardly inscribed by the Lord on their hearts. In the Ancient Church, however, it was written, and small portions of it are included in our Old Testament Scriptures. Both of these churches existed in what may be called pre-historic times. But the revelation given by the Lord to each was clear and definite. By means of it men were taught their duty toward Him, and brought into direct relations with Him. Not till the period of Abraham did true history begin, which has continued without interruption to the present day. Then arose the Israelitish Church, as described in the Bible records down to the coming of our Lord. How distinct was its Word of truth, and how positive the covenant founded on it, we have already seen. The Christian Church too had its revelation—its Gospels and Apocalypse—the New Testament, which sounded the special note of its allegiance to the God of heaven, and by which its loyalty was tested. It is particularly associated with the Holy Supper, in instituting which the Lord called the wine His “blood of the new covenant.” Plainly enough, His first disciples and all the early Christians saw that under His auspices the former things were passing away, and that a bright new epoch was beginning for mankind. By virtue of His life and work on earth, they knew their God as they had never before known Him, and were bound to Him by ties of love and worship to which former generations had been strangers. So was a new church established among them, and their hearts were gladdened by entering into its new covenant.

But now, as we know, that era has also passed. The First Christian Church has been tried and found wanting. As a spiritual power for good, it has been judged and condemned. The primitive purity of its early days was long ago lost, and gradually through many generations it became corrupted, until, in the middle of the eighteenth century, it reached its consummation and close. Then again a new spirit began to stir in the minds of men. Then new influences began to make themselves felt. Then occurred the Second Coming of the Lord already referred to—a coming,

not in outward person, not to bodily sense, but as a deeper and completer revelation of Himself in His Word of truth. All these things, perceived but dimly in this world, have been plainly visible in the other. And every day for the last century and a half their effects have been growing more perceptible here, until it is a matter of common belief and remark that we are living in a new age, which betokens the fulfilment of John's prophetic vision, "I saw a new heaven and a new earth."

Our relation to this new age, and to the church or dispensation involved in it, is, let us repeat, that of persons whose foremost wish is to embody in themselves, and to impart to others, the distinctive principles for which the new age stands. And in order that we may have that wish the more deeply impressed upon us, it may be useful to remind ourselves briefly, yet more adequately than we yet have done, just what those principles are. No long or minute study of the particulars of doctrine is necessary for this purpose; but Swedenborg more than once sums up in general terms the vital teachings of the new Christianity, as, for instance, in the following passage from the *Divine Providence*, where we read:

There are three essentials of the Church, an acknowledgment of the Divine of the Lord, an acknowledgment of the holiness of the Word, and the life which is called charity. According to the life which is charity is every one's faith; from the Word comes the knowledge of what the life must be, and from the Lord are reformation and salvation. If the Church had held these three as essentials, it would not have been divided, but only varied, by intellectual differences, as light varies its colors in beautiful objects, and as various circlets cause beauty in a king's crown. (*Divine Providence*, n. 259.)

The three essentials thus stated are the vital principles of religion. They answer for the New-Churchman the three questions which always need to be answered, in order that one may have a religion, or even the outward semblance of it. First, who or what is the object of my worship? Secondly, by what means do I have knowledge of Him? And thirdly, what are my obligations toward Him?

The answers, briefly interpreted, are, The object of my worship is the one God Jehovah made manifest in our Lord Jesus Christ; the means by which I know Him is His revealed Word of the Old and New Testaments as unfolded by Him at His Second Coming; and my obligations toward Him are fulfilled by obedience to His commandments in the letter and in the spirit. Each of these general teachings involves, of course, numberless particulars, which cannot be exhausted to eternity; but, as a whole, they contain all that is necessary, if they are put in practice, to establish an orderly and complete relationship with the Lord. In short, they are the sufficient basis of a living covenant with Him.

The great question before us at this time is, Do we really use them as a covenant? For, unless we do, we must sorrowfully confess that we have not yet learned to be genuine New-Churchmen. Perhaps the fairer way of phrasing the question would be to ask if we are honestly trying to admit the Lord so far into our life, that nothing will be done by us without reference to the agreement which we have definitely made with Him, to do His will in all things.

The three essentials are so closely connected with each other that they can hardly be separated even in thought. Acknowledgment of the Lord Jesus Christ as God and Savior implies belief in His Word, while the two jointly necessitate a life according to His commandments. Verily, if ever there was on earth a sure foundation for a direct personal covenant between God and man, we have it here—a Divine-Human Lord, in whom “dwelleth all the fulness of the Godhead bodily,” shown to fill all the Scriptures with His presence, making Himself known afresh to the children of men as the Light of life, and giving new meaning and emphasis to that which Jehovah requires of them, namely, to “do justly, and to love mercy, and to walk humbly with their God.”

If these allegations are true, it is indeed no small thing to be a New-Churchman. In the picture which I have tried to paint, there is nothing narrow or sectarian, nothing local

or ephemeral, but only the bright vision of a Christian brotherhood bound together by their common belief in the great eternal verities, and by their total allegiance to their Divine-Human Lord. For this object let us ever labor and pray. It is worthy of our highest hopes and noblest aspirations. Whether or not we succeed immediately in realizing it as an actual condition on earth, should make no difference in our feelings and conduct. We should never cease to cherish it as the ideal after which we strive. There is and can be no justifiable reason for relaxing our efforts. Above all, let there be no lowering of our standards. Let no abatement be made from the claim that in the revelation given to the New Church the world possesses a complete and connected system of Christian truth distinct from all that have preceded it, and bringing a new era or dispensation of spiritual thought and life, with its promise of closer fellowship with heaven, and a deeper, more enduring, covenant with God.

JAMES REED.

INSISTING ON BEING NEW-CHURCHMEN.*

BY THE REV. WILLIAM F. WUNSCH.

I HAVE appropriated this phrase for the title of my essay from the discussion of last time. Frankly, my whole essay takes its start in the essay and discussion of a month ago. I felt then that there was an element in New-Churchmanship not expressly brought out in the essay, though doubtless implicit in it; and this phrase used in the discussion seemed to hit the missing element off. "Cannot we insist on being New-Churchmen?" was the question asked. It seemed to me to look to something more active than we have yet been. It augured a bolder and a more truly representative stand than we have yet managed to take as a Church. It expressed a degree of impatience with any timidity in playing the role of New-Churchmen, with any shrinking from taking on us the full consequences of the name, with all fearfulness about throwing ourselves into the world as the New Church, or some part of it. It called to mind the fact that among all the positively evil elements that could not enter the New Jerusalem of the Apocalypse—among the murderers and idolaters and makers of lies—those, too, were unfitted to enter who were simply "fearful" (Revelation xxi., 8), souls too timid to hear and proclaim a bold new Gospel, men and women afflicted with that shrinking to which the Lord addressed Himself when He cried, "Fear not, little flock, for it is your Father's good pleasure to give you the kingdom," disciples of little faith! In contrast to this weakness and temporizing, and prompted by a consciousness that now

*Presented to the New-Church Club of Boston, and by its recommendation to the General Convention at Washington, and referred to its General Council for such action as may be found practicable.—EDITOR.

God the Lord is striving to write upon some few men at any rate the name of the city of His God, New Jerusalem, which cometh down from heaven, and His own new name (Revelation iii., 12), the question, "Can we not insist on being New-Churchmen?" rang out with a true intrepidity.

I confess that I felt repugnance, even a slight horror, at the thought of going back for a precedent to the insistence of the Jews that they play the part of the Church in the world of the Old Testament. I thought that *their* insistence, certainly, was nothing to emulate. From a longing for eminence, and by dint of a unique capacity for an external holiness, they forced themselves into the place of the contemporary church. Though they could not be a church, they insisted on acting the part of a church. Their traits, their possession of a vast and venerable array of rite and ceremony, in combination with the unreadiness of the age for consummation, made a church with them necessary. They stormed the Divine Providence, and forced a permission from it. They made it seem as if God had chosen them for his peculiar people. Jacob, wrestling with the angel at Peniel, until he had wrung a blessing from him, was typical of them all. A blessing did come to them, and to all men through them. Today they regard religion as their contribution to the world. And though the Scriptures in which that religion is embodied might have been differently composed among another people, it was for the sake of the composition of them that this people (everywhere in their own Scriptures bearing the epithet "stiff-necked") were accepted. The "*Arcana Cœlestia*" (nn. 10396') says:

This nation was not chosen and also loved by Jehovah above all other nations. It was received because it was urgent to be received, not that a church should be with them, but a representative of a church, in which the Word might be written.

It was accepted (*Ibid.* n. 10430), because of "its obstinate insistence." In more than one incident in the Old Testament is this plain. No attempt, even through Moses and a possible progeny of his, to lift the church away from the external-

ity in which the Jews held it, succeeded. Their pertinacity was too great. They were utilized as well as could be then, and continued to be, down even the Christian ages, to keep the Word of the Old Testament before the world. The re-emergence of the more direct and positive desires of Providence may be hinted at in the Lord's declaration to His disciples of a new era, "*Ye have not chosen Me, but I have chosen you*"; yet the people of the Old Testament, who had constrained God to be their God, had wrung a remarkable era from Providence.

But the insistence of the Jews was not wholly unadmirable. Jacob at Peniel is no mean figure. It is no despicable quality that makes a man a prince of God. Detach the insistence from the motives which in the case of the Jews accounted for it, and it is not itself an attitude to be shunned. Quite the contrary. The letter of the record moves in the sphere of the general truth, and certainly holds up this attitude as that which has power "with God and with man" and which prevails. The insistence of the Jews is worthy of a better cause and of higher motives. The "*Arcana Cœlestia*" does not stigmatize their insistence. "*But,*" it says, coming to its criticism, "this insistence was only for the sake of themselves, i. e., from a most ardent love of self and the world" (n. 10430). The same attitude re-appears in the New Testament to be approved of as "importunity." The word (in Luke xi., 8) is even stronger than that. It means "shamelessness," implying now a cause and a motive of which one need have no shame. It is identical with earnestness and apostolic boldness. It is only asking, seeking, knocking with all one's might and main. It is nothing more than the perseverance, the persistence, the vigor with which lesser causes are urged on and pressed forward by the children of this world, who in their generation are wiser in this respect as in others than the children of light.

We often charge ourselves with falling very short, as a Church, of a commendable importunity in the cause which we have espoused. A certain tentativeness marks our attitude, an absence of dare and do. A further extraordinary

opening of the Word gives us the talents that are entrusted to us as a Church. These talents we put to increase in the world with seemingly little enterprise. We do not put them out to trade in the markets of the world's current thought. We will not take the risk of their being lowered, in tone, or tainted by contact with other wares, or lost in the rush of the business world. We prefer to keep them safe as spiritual principles to be hid carefully from these risks. As a result, or to that end, a queer habit of suppression sits upon us. We repress and imprison active moods, the pushing of projects with force of our own, the desire of the Church for influence upon civil and moral life in the community, the energetic and powerful projection of our teachings into the current of the world's thought. Even the proposal to have the Augmentation Fund was criticised. But the incubus I am trying to analyse sits upon our use rather of the doctrines entrusted to us. We have drawn ourselves up to attention before them, but seem not to have heard the command yet to march. We practice a stationary humility before them. We are very conscious that the talents are the Lord's. We are like the men of five, two and one talent in that. But, in the use we have made of the new teachings to put the world forward, do we resemble the men of two and five talents more, or the man of one talent?

There are many reasons for our self-constraint—to call it that. Several of these are high and noble. There is our ingrained regard for the freedom of others. We are so fully aware that in lending these talents out again, we have no business to enter the borrower's house, to take his pledge. We stand without, respecting his right to accept the new teachings freely, and pledge himself of his own accord to their truth. Again we scruple about lowering the doctrines if we bring them actively to bear as a church upon civil and moral problems. They have an unsullied grandeur in their present isolation. For a third reason, there is our awe, our sense of the mercy shown us, our right and deep humility before the great glistening treasure

upon which we have come—perhaps, our paralysis, we may not have fully recovered power of speech and muscle yet; certainly there has been much of John's own experience in the history of our little body, who fell down at the feet of the newly revealed Son of Man as dead (Revelation i, 17). This experience has followed especially upon the teachings that we are but recipients of life (a truth proclaimed with an overwhelming force in the doctrines), and that "a recipient of life cannot at all act from itself" (Apocalypse Explained, n. 1134³); and also upon teachings that reveal the quality of the "self" and the insidious activity of evil tendency. A deep, new conviction of the evil of "self" has undoubtedly made us very careful not to intrude self upon the Church or her heavenly doctrines. In the Sabbath-day of the Church's reunion with Her risen Lord, we have tried to keep the commandment, "Not to do any work on the Sabbath-day," by purposing nothing from what is our own (Arcana Cœlestia, n. 8495³). The Church has had a deep sense that it could act only as of itself, in constant dependence on her Lord and momentary acknowledgment of Him. These, I think, are all of them reasons for the self-repression with which our body has lived.

The feeling last described also leads us to formulate as we do what it is to be a New-Churchman. We are all agreed that this means first of all, adherence to the teachings of the Church, as teachings revealed out of the Word by the Lord in His Second Coming. A man who has no knowledge of these cannot be said to be a New-Churchman. A man who knows what they are but does not pay them even intellectual fealty, certainly cannot be said to be a New-Churchman. We are also agreed that they must be adhered to with something deeper than lip-profession or intellectual assent. We say that the New-Churchman is loyal to them, as teachings constituting a new covenant between him and the Lord, as teachings that relate him afresh and with profound effects to the Lord. But it seems to me that we must go farther than this in our definition

of what it is to be a New-Churchman. When do the doctrines relate him afresh and with profound effects to the Lord? In the qualification that the New-Churchman is loyal to the teachings as teachings that relate him anew to the Lord, there is apparent a feeling that the New-Churchman must *use* his Church's teachings, if only in this inner experience of his own. It is implied, of course, that this inner experience will have certain outward effects beneficent to others. But ought this be left to implication? It needs to be brought out just as clearly that the teachings of the Church actively relate us in certain ways to our fellows. The doctrines of the Church recognize the Two Great Commandments. And the fact of the matter is that the relation which we enter upon by our own action is our relation to our fellows. In this, whatever it is, the Lord is able or unable to establish a relationship between Him and us. The doctrines relate us afresh to the Lord and with profound effects when we act on them in our relations with others. Is not this the lesson of the parable of the Goats and the Sheep, in which those who had assumed the true relation to others found themselves to their surprise in a highly blessed relation to the Lord, while those who had disregarded the neighbor were no less surprised to find that that was also inattention to the Lord? The world is impressed with this active side of the Church, and has no interest in a church that has no obvious neighborly activities. A right reaction to our doctrines requires that as a church we act upon the doctrines in the service of the world and of all the larger forms of the neighbor which exist around us.

But whatever the reasons for our self-constraint as a church, we have every spur to great activity in the teachings of the Church. Action as of oneself is proclaimed by them everywhere to be the way of spiritual progress. Nothing is more to the fore in them than the coöperative activity of man with the Divine will. First and foremost among the laws of the Lord's government, for instance, is the principle that man shall act from freedom according to

reason. Over and over emphasis falls upon the necessity of action as of oneself. Swedenborg put this teaching into contrast with the idea then current that in things spiritual man was wholly impotent. He put the accent upon *act*. He qualified the action by calling attention to the fact that it could be only as of ourselves, in other words, by power and knowledge derived from God, and in dependence on Him and acknowledgment of Him; but He never took the main stress off of "*act*." Three times, twice in the same work, he uses the following homely enforcement of his teaching:

Man himself ought to purify himself from evils, and not wait for the Lord to do this without his coöperation. Otherwise he would be as a servant going to his master, with his face and clothes befouled with soot and dung, and saying, Master, wash me. Would not his master say to him, "You foolish servant, what are you saying? See, there are water, soap, and a towel; have you not hands of your own and the power to use them? Wash yourself"? So will the Lord God say, "These means of purification are from Me, and your ability to will and do, are also from Me; therefore use these My gifts and endowments as your own, and you will be purified;" and so on. (Brief Exposition, n. 52, True Christian Religion, nn. 331e, 436e.)

What is true in respect to overcoming evils is true of every activity of the man of the Church. Self-activity is required of him. There is Providence over us, but it does not do away with prudence. There is Omnipotence working to effect the Divine ends, but we must use our power to the same ends if they are to be effected. There is a Divine will at the center of events and in the midst of changing circumstances, but we must have and exert a will of our own to find it and work with it. We must act *as* of ourselves, but we must act. We might quote various snatches of the doctrines for the flashes of light which they give out upon this subject. "Divine order is terminated with man in his actions" (Arcana Cœlestia, n. 3632). Inaction bespeaks knowledge, mayhap, but not a new will (*Ibid.* n. 3701⁵). "The truths of faith not learned for the sake of acting are inwardly against faith" (*Ibid.* n. 3405). "Will

and understanding are nothing without action" (Apocalypse Revealed n. 875⁵). No happiness of life without active life (*Ibid.* n. 454); no happy church save it is an active church. How these teachings would be turned about if, in our desire to give due recognition to the fact that we can act in the field of the spiritual life rightly only when rightly dependent on the Lord, we overlooked earnest, vigorous action! If, for fear of intruding self upon our action, we acted not at all! What a philosophy then in that one small word "as," of the "unlit lamp and the ungirt loin"!

How can we insist upon being New-Churchmen in any right way except by acting the part of New-Churchmen?—not only in our individual lives, but in our corporate life, too, in the community, as a church? How can this body be the New Church without acting the part of the New Church in the community? It is in outward-looking action in accordance with her teachings that the Church insists on being the Church,—by standing upon those teachings before the world, by using them in its relations with others, by importing them as far as may be into the world's thought, by harnessing their power to contemporary affairs and problems, even moral and social problems. "Moral and civil life," Swedenborg says in "Heaven and Hell," n. 529, "is the activity of spiritual life." It is not enough for a man to do his own work in the sense of earning his livelihood simply. He is a poor citizen who does nothing but that, if he can undertake public enterprises, too, as every one can in some measure. The Church cannot concern herself only with our maintenance. The New Church especially ought to look out upon the world through a larger window than this. With her teaching about corporate neighbors, she ought to be the most public-spirited of churches.

About a year ago the Law School of Harvard College instituted a new course, the aim of which is the prompter and more adaptable adjustment of law to changing and developing social and industrial conditions. There had been,

of late years, much discussion of the lack of "social sense" and "social sympathies" in the judiciary of this country. It was appreciated, too, that the law is formulated by conditions, and after-conditions arise calling for new regulation. The new course at Harvard was intended to keep the law more closely in pursuit of conditions and more sensitive to them. A parallel work is possible with us. In the doctrines we have a great body of teaching out in advance of the developing spiritual life of the day, destined to mould it and guide it, yet hardly brought to bear by our conscious efforts upon that development. Conditions, social, industrial, educational, and religious keep crystalizing in bad forms, with the force of our teaching not brought to bear upon them. As a church we tag after conditions. We do not bring to bear preventatively and formatively teachings that we assert, however, are the formulation of the life of men which is to be.

Naturally if we insist that the Church act the part of the New Church in its relations to the world, we grow very jealous of its alertness and sorry about its failure to seize its opportunities. It is not always unsalutary to cry over spilt milk. Activities in which her teachings would naturally assign the Church an energetic part to perform, have been carried on without her. There is the whole work of bringing Christian teaching to bear upon the changing social order. Dr. Rauschenbusch and others, like Dr. Abbott, working with a few isolated teachings of the Lord, have been able with great skill and power to bring to bear upon the social order of the day, Christian principles, which are elaborated into a mighty system in our teachings about the *Maximus Homo*, which is also a more perspicacious analysis of the social order than they had to go upon. But we have made no such active use of our more penetrating teachings. Is it because we have all these principles elaborated that we do not think them out in relation to current problems and seek to apply them? Again, a world-state is now appearing on the horizon of events. We have known of such an ultimate development all along. Have we done

anything to help with its problems? To give a world-body to the growing world-mind, as one speaker has put it? Again, prison-reforms have conformed more and more to our teachings of the value of human life and the use of punishment by society; but did those teachings play any part in these changes? Still again, public charities have rested themselves upon the principle that indiscriminate giving, such as an individual extends for the most part, is not real help, and have sought methods of help after investigation. The New-Churchman has appealed to this principle all along; have the Church's teachings been at work in this field? Our strangest failure to grasp an opportunity befel in the field of religious education. Religious education fifty years or more ago put itself on new ground, seeking to develop the child's religious life as that exists in childhood, the boy's as that exists in boyhood, and so on. The old method was to bring the child to the conversion age, meanwhile giving him a catechism fitted on without adjustment to the individual. The change in method has pursued lines laid down in some of our most precious teachings, those of remains, of child development in religion, and so on. Yet the whole change went on without any part in it by the New Church as a body. All this certainly is not insisting on being New-Churchmen.

But one who cries over spilt milk ought to be ready to help look after any other saucers. What might be done in relation to society generally by the Church, if it means to act its part, is quite endless.

There are all the problems that cluster about the fact of sex, about marriage and divorce. No church's teachings ever had so much to say upon these subjects as ours. We have done much to make them useful in a general way to the public. We have, however, written no books, for instance, which, like Dr. Foerster's, bring to bear upon these questions high moral principles and ideals in combination with an expert appreciation of conditions. It is in knowing and meeting conditions that we seem to fail. A simple first method for public help—in the field suggested—by the

Church as a body might be a Commission of Convention upon Divorce, which would have for its task the formulation in the light of the Church's teaching, of the Convention's opinion upon justifiable grounds for legal divorce, an opinion that that Commission might press upon the National Congress on Divorce, which is seeking better laws. Such a commission might be an arm of our present Social Service Commission.

We have implicit in the theological doctrines of the Church and in the expositions of the Word's spiritual sense a tremendous psychology which has never been really mined. We are in possession of fragments of it, still in the ore. If a man equipped in psychology generally, could be engaged to mine what there is and put out the product for us, we should be rendering a high service, and a broad one. (An article in the April number of the *REVIEW* indicates how wide a service it would be.)

My proposition is that these and others are large ways in which we insist practically on our New-Churchmanship. The only insistence which we will find to our taste is such as comes from a large and neighborly motive, and that puts what are the distinctive treasures of the Church to use. The establishment of a course in "Applied Doctrine" in the School, when the opportunity offers, might be a way of rendering such service—doctrine applied to such matters as the race-problem, international controversies, the death penalty, feminism, Christian unity, charities, and the sciences. The work already taken up by Convention's Social Service Commission is such service as this paper contemplates. Again, where men can be procured who are ready to master some field and give their lives to it, it would more than pay the Church to help them to a standing in that field and thus to influential work in it for the Church. Suppose we had such a man in the subjects of the higher criticism. He should do more to help with current difficulties with the Bible than a whole ministry of busy pastors.

Not specific measures, however, but the enterprising atti-

tude which they express is my theme. There is a new self-consciousness abroad in the religious world, much of which may be unworthy, but one element in which is certainly true to the new age and to the New Church of the Apocalypse. That is the confidence that man is not a worm of the earth, a being utterly indisposed to good, and the disabled victim of original sin. He thinks of himself rather as a possible image of God and in a sense from the beginning an image of God. He acts of himself, with due acknowledgment of the Source of all his powers and desires for good; but he acts; he means to bend things his way; he seeks to realize the cause to which he devotes himself; he is intent on seeing it represented and exerting its true influence in the world. He does not induce upon himself a sense of the Divine presence and seek, on a personalistic theory of salvation, a right relation to his Lord. He pursues his Lord's cause with all his might in what he can do for his fellows. Here he acts as of himself. The more strenuously and enterprisingly he does so, the deeper the sense of the Divine Presence into which he rebounds.

"The internal of action is will" (*Arcana Cœlestia*, n. 9473). The doctrines give little standing to any faith that is not acknowledgment in act (*Ibid.* nn. 8707, 3905). Men of activity are said to be those who excel in doctrine (*Ibid.* n. 6086). As of ourselves we want to act, but we do not want to overlook acting. We shall seek and prize the right humility, but still more humility will come to us in trying to do our part actively as a Church. We must somehow combine humility and enterprise. Self-activity was expected of the husbandmen in the Parable of the Vineyard. They were expected in their wisdom to set about cultivating the vineyard. The men of five, two and one talent were looked to to put those talents out to increase. The Lord does look to men to do things as of themselves; to add their seeming power to His. He is still a God that reaps where He has not sown, and gathers where He has not strawed. He wants daring and unresting

enterprise from His free creatures. His plan of life calls on us for self-activity. He would have us insist by the manner of our action on His mercies, on being New-Churchmen.

WILLIAM F. WUNSCH.

THE NEW-CHURCHMAN'S PART IN THE
EDUCATION OF THE DAY.

BY ASA E. GODDARD.

A FEW years ago at our summer home a carpenter worked for us by the day. At the close of one day I noticed that he looked discouraged, and I asked him why he was so blue. He replied that he felt that he had not done anything, that he had not earned his money. I told him that in my opinion he had done a good day's work, and that I was well satisfied. Many years ago I was a visitor at the home of a man living on Cape Cod. Noticing that he did not lock his doors on retiring for the night, and thinking that it was an oversight, I asked him if he did not intend to fasten the doors, and he replied that he never locked his doors, but preferred to leave them unfastened both during the day and at night, adding by way of explanation that he wanted his neighbors to feel free to come in and borrow anything if his family should be out, or to come right in at night in case of emergency and help themselves to whatever was necessary. Later, in reading the history of the town I was interested to learn that in the days of his ancestors the education of the home, church and school was essentially along the same lines—a moral-religious education. Even in the public schools the catechism was taught, and when the spelling-book was introduced it met with strenuous opposition from some of the elderly ladies, who felt that the schools were going to become godless. The education of the two men to whom I have referred, while somewhat different from that of their ancestors, was narrow, and, in the ordinary use of the word, unpractical and unsatisfying, yet it contained one of the greatest essentials of all education—a training of the con-

science. It taught them to be honest and to be more anxious about doing their work well than about the amount of the compensation, to look first for the beam in their own eye before examining for the mote in the brother's eye, to say, "your opinion is as good as mine," rather than, "I am just as good as you." If we had more of this training to-day there would be no labor troubles in the North, no race problem in the South, no war in Europe.

Looking at our present-day education two features present themselves as especially characteristic—the development along so-called practical lines and the power that comes from organization. These two features are perhaps most conspicuous in the business world, but they are also prominent in the schools, which are endeavoring more and more to graduate pupils who shall be fitted to enter at once into some self-supporting occupation, and which are adopting methods similar to those employed in the trades and in business to gain efficiency by subdivision of work and coöperation. Everywhere—in games, in military drills, in music or in learning the fundamentals of a trade—we see increased efficiency on the natural plane.

It is the New-Churchman's duty to develop what is good in each kind of training, and to eliminate the useless and bad. We use "Education," not in the narrow sense of schooling, but to include training in the home, church and school and everywhere else. First each one should decide for himself in the light of revelation and a knowledge of our doctrines what are the essentials of life, and then bend every energy to the attainment of these essentials in a most living and practical way, and not allow himself to be side-tracked or thwarted in his main purpose by illusory and entertaining presentations of the many fads which are constantly invented to appeal to one's self-interest.

Fortunately the essentials of life are very few. "What doth Jehovah require of thee but to do justly, and to love mercy, and to walk humbly with thy God?" "The acknowledgment of the Lord and a life according to the precepts of the Decalogue as the two essentials of the New Church"

(Apocalypse Revealed, n. 491). But to see the best method of obtaining these essentials, or even to avoid those delusions which are a hindrance to their attainment is not always easy. Let us try to help each other by suggesting such thoughts as have seemed helpful to any of us.

First, Have we given enough emphasis to the *negative commandments*—"Thou shalt not"? Is not ceasing to do evil the surest way of learning to do well? "Only abstain from evils as sins, and look to the Lord, and the Lord will teach and lead" (Apocalypse Explained, n. 979). I believe the tremendous influence of Hampton and Tuskegee over the colored race is due very largely to this fact, that they insist upon absolute abstemiousness from drinking, gambling, and all forms of immorality, first, last, and always. Besides the gain in other ways I believe we should have far less stupidity in our homes and schools if we had better control of the morals of the young. "A good understanding have all they who do His commandments." "Every man rightly educated is rational and moral" (True Christian Religion, n. 564). The education of the past has depended too much upon the influence of imparted truth upon minds whose selfish and evil desires have prevented any living acceptance of that truth. "Who is blinder than those who love themselves and at the same time are learned from the world?" (Arcana Cœlestia, n. 206).

Second, Have we always striven by example and precept to inculcate in the young a proper feeling of reverence? This is what Lyman Abbott calls the "Alphabet of religion." It is a good name, for without it there can be no religion, and with it there are endless possibilities. "The fear of the Lord is the fountain of life." "The fear of the Lord is the beginning of wisdom." Using the term in a broader sense to include not simply a direct reverence for God, but a deep respect for all that is good, and pure, and noble in human character, Ruskin says, "In reverence is the chief joy of life." I am afraid that we Americans do not realize this as we should.

Third, Do we give enough attention to the training of

conscience—"that little spark of celestial fire, called conscience"? It has come to be common among many public educators to speak disparagingly, yes, even contemptuously, of an "old New England conscience." If we are to base our estimate of the value of education upon the common statements of its advantages that we so often hear and see in print, conscience is doubtless a hindrance to the attainment of a purely selfish purpose. In the published courses of study of two high schools that I have recently read, two whole pages are devoted to showing the reasons why young men and women should complete a course in a high school, and not be content with the schooling of lower grades. The argument is based solely upon the fact, proved by abundant statistics, that the average graduate of a high school can earn more money and have greater power because of his education. Not one word is said of the deeper value of proper mental training in enabling one to form higher ideals, to judge with keener discrimination between right and wrong, and to make oneself more generally useful in society. Previous to this great war many prominent educators were pointing with pride to the tremendous power of Germany, and ascribing it to her thoroughly systematic and efficient education. But we have learned more fully than ever before that mere increase of power without a corresponding increase of virtue and wisdom is an element of the greatest danger, and grows more dangerous just in proportion to the elimination of conscience. "The desire to be great is contrary to the essence and life of celestial love" (*Arcana Cœlestia*, n. 1419). "The most learned are in greater unbelief than the simple" (*Ibid.* n. 1594). Swedenborg, after the full experience of a wonderfully perfect life, adopted as one of his rules of life "to keep the conscience clear."

Doubtless one of the greatest obstructions to the conscientious performance of duty, as far as schools are concerned, is the fact that so many things are required of the pupil that a thorough knowledge of them is almost impossible to the average mind. One of this audience told me

at the Sunday School Conference of the man who, when asked if his son had taken Latin, replied, "No, but I think he has been exposed to it." Not only is the pupil overburdened by a multitude of duties, but the teacher is weighted down with statistics and other cares which would have been considered a generation ago as entirely outside of his province.

Another hindrance to good work is the ceaseless desire for change. The lady with whom I boarded my first year of teaching used to change the places of the furniture in my room every week or two, and, when I asked her the reason for this, she replied that she got tired of seeing things in the same place. I told her that I was tired of continually hunting for them in new places, and that I wished she would let them alone. Many educators feel that they are not making progress unless they keep trying new ventures. I have examined perhaps a bushel basket full of Latin books, and as many Algebras and Histories, and found that in most cases there was little or no improvement either in matter or form over the older editions. In science, of course, there is a great exception, a text-book ten years old being practically out of date. We do not advocate being satisfied with our grandfathers' courses, but there is a fearful waste of energy from making unnecessary changes, and parents are often discouraged from giving wise assistance to their children because Latin is pronounced differently and problems solved by new methods. I remember being deeply impressed by an essay of Judge Mason's delivered before the New-Church Club twenty or more years ago on "Conservatism as an Element of Progress," showing that real advance in the deeper things of life must necessarily be slow, and that valued time was wasted by making unconsidered changes.

Fourth, Do we impress upon the young people of the church the value of their services in bettering the conduct and character of their companions? Let me give a few experiences by way of illustration. Four years ago while conducting a recitation I heard a voice in the rear of the

room, and asked a young man if he was the one responsible. He promptly replied in the negative. I presume I looked somewhat incredulous, for a moment later the young lady behind him raised her hand and volunteered the information that he was not the guilty one. I thanked her, and then said that I thought the one who was responsible ought in honor to make himself known. No hand was raised, and I went on with the recitation as if nothing had happened, keeping my eyes open however. Soon a boy some distance off turned around and gave a wink to the first boy, which seemed to say, "You have gotten out of this nicely, and I congratulate you." A little later a young lady near the first one turned towards her with a reproving look, which said as plainly as any words could have done, "You ought to be ashamed of yourself for telling a falsehood." The guilty young lady colored deeply, and at the close of school she and the guilty young man confessed. I had a short time previously told the following story to the pupils in my room, and it may have had indirect weight in leading to the confession. During my first year in college our class was assembling for recitation, when one of the boys threw a piece of chalk at another who was passing in the front of the room. He missed his mark, and the chalk went quite near to the professor, who said, "Did you throw that Mr. —?" "No, Sir," was the stout denial in an injured tone, as if he felt hurt that any one should suppose him capable of such a misdemeanor. Those who had seen him throw the chalk turned and hissed him, and he was obliged to apologize for his cowardly falsehood. I never knew one of the class to tell an untruth after that. Only a month ago one of my old pupils told me that one of his classmates had gone to South America after being detected in stealing, a few years after graduation. "That man," he said, "used to steal as a boy in the High School, and we classmates knew that he stole, but so strong is the unwritten law among pupils not to tattle that we would not expose him." I might add many other statements in the same line to show how much harm young people may do by encouraging,

directly or indirectly, the wrong doing of others, and on the other hand how strong an influence for good is the spirit of a class that will not stand for anything dishonorable. Most criminals begin their evil course when young.

Fifth, Closely connected with this attitude of the young towards each other is the influence of the teacher. Are we of the New Church fully alive to the importance of making strong, upright character the most valuable and absolutely necessary qualification of every teacher in any grade? It is commonly thought that any person who has ability and who is thoroughly conversant with his subject can impart all that is valuable in that subject to others, but Swedenborg (*Arcana Cœlestia*, n. 2400), in speaking of those who know truths, but still are in evil, says "but the truth which they teach takes no deeper root than is usual with a matter merely of science appertaining to the memory, for it is learned and imparted to others from no other motives than those of honor and interest." Aside from the direct instruction in his special subjects the teacher should have great weight in other ways. You may call it indirect teaching, by-products of teaching, or anything else, but this, perhaps unconscious, teaching of a noble character is more far-reaching and more enduring than the best materialistic instruction of a well-trained specialist. A pupil's attitude towards truth, honor, the conscientious performance of duty, is far more important than his particular attainments in Latin or in word-turning.

To help in establishing a proper relationship between the sexes should be the constant aim of every true teacher. By example and by gently leading in almost unconscious ways the teacher may do much to build up that deep respect and reverence each for the other sex which is the foundation of a happy and virtuous life. Any one who has observed the difference of attitude of one sex toward the other in different rooms in the same school building cannot fail to be impressed with the tremendous importance of this great question.

Do we realize how often politics, sectarianism, or "a

pull" enter into the choice of teachers? Many years ago the writer was a candidate for a position in a high school of one of our New England cities, and was told by a friend that Mr. —, a gentleman who had been for many years chairman of the school committee, but who at this time had ceased to be a member of the board, was the most influential man of the city, and that, if I could secure his endorsement, I could undoubtedly have the position. The first question Mr. — asked me when I called upon him was, "Which way do you vote?" "Oh, does that make any difference?" I said. "Well, the school committee won't tell you so, and they probably will not ask you about your vote, but I know you will not get the position until they know." "Then," I replied, "I am no longer a candidate, for I must have my freedom." In another New England city I was told by a long resident that no one but a Congregationalist was ever chosen for principal of the High School. In some places the teachers are nearly always chosen from Catholics. One of this audience while teaching some years ago in one of the largest cities of the country was told by a member of the School Committee that he could not have his salary raised unless he divided the increase with him. These things ought to be corrected, and we naturally look to the churchmen of all denominations as leaders in such movements.

Sixth, The most effective means that the Church has of bettering education is *through the family and home*. No substitute can ever be found for the reading of the Word and careful meditation upon its precepts, and faithful, heartfelt prayer; or for the combination of a united family to assist any of its members in overcoming evil desires, and in learning to do as well as he can the regular duties of the day. We may never go back to the old conditions when, as in most homes, there was only one comfortable room where all had to spend their evenings together, but let us hope that all will want to be together at some period besides mealtimes every day, and feel the blessed union of a wholesome home-life. The present day

is affording by means of libraries, Y. M. C. A.'s, and various organizations, a most useful means for instructing and entertaining those who have no suitable homes, but do not these very organizations draw away many from a still more useful occupation at home? The home life more than anything else determines one's usefulness in the world, and his preparation for the world to come. Swedenborg (*Conjugal Love*, n. 174) tells us that "The offices by means of which wives chiefly conjoin themselves with their husbands are the education of the little children of both sexes, and of the girls till they are marriageable." May we not confidently hope that the increasing influence of women will be largely employed in making improvements both in their own homes, and in those of others. "One may almost say that the family is the fundamental and permanent problem of human society" (Bryce). "Half the victory for the Sabbath is to be won through the home" (Dike). The home, church, and school should unite for one great purpose—the uplift of human society. And the foundation of this education, just as the foundation of all our civil and moral laws that are good for anything, is the Decalogue. The home and the church will teach the precepts, and it is the duty of every school and every form of business organization to see that all their requirements square with these precepts.

The ways in which education can be improved are doubtless legion. No attempt has been made to cover the whole ground, but simply to offer a few suggestions in the lines which seem to the author to be particularly important—to hold on to all that was good in the old training of the individual, or the training of conscience as a means of overcoming evils and faithfully performing one's appointed work; to develop more fully the modern idea of coöperation and organization, till the whole world shall be considered as one grand man, with each nation, society and individual a man in a lesser degree; to impress upon the young their responsibility in the great work of regulating their own conduct, and helping their companions in school and in play; to urge upon those in the prime of life a more

earnest attention to their duties as guides, instructors and *companions* in the family, and a more active interest in the choice of better public teachers; and, let us add here, to enlist more fully than ever before the services of the old in the home and in the church. They have a work to do that no one else can do. In the ripeness and mellowness of good old age, when the cares of this world and the deceitfulness of riches have ceased to allure, there comes a humility and a sense of nearness of the Divine, which call to us in the words of the Psalmist "Come and hear, all ye that fear God, and I will declare what He hath done for my soul." These are they who have merited the appellation "taught by Jehovah," and their voice can bring us into a more conscious realization that the Lord is the giver of every perfect gift.

We, of all ages in the Church, need more life, and the Lord himself tells us that the purpose of His coming was that we might have it more abundantly.

ASA E. GODDARD.

AFFIRMATIVENESS, AUTHORITY AND FAITH.

BY THE REV. JOHN GODDARD.

A YOUNG woman who had been reared under New-Church influences, after leaving home became a member of the Romish Church. But later on, having become somewhat emancipated from its control, meeting her old minister, and engaging in an earnest conversation upon religious subjects, put to him the question, "What, in your view, is the highest human excellence?" She was asked, in return, "What answer would you make?" In substance, her reply was, that the highest human virtue is the voluntary surrender of all one's possessions for the sake of the needy, perhaps having in mind the Savior's reply to the rich young man, "If thou would be perfect, sell all that thou hast, and give to the poor."

The minister could not help reflecting on the Divine Providence which permitted these words to be written as a rebuke to the spirit which forgets that "a man's life consisteth not in the abundance of the things which he possesseth." Under the influence of the literalism of the past or of the worldliness of the present time, the words may stand as a description of the high water mark of human excellence. But he reflected further that we had come to a New Age, which requires a new and deeper phase of truth. He might have said that the Romanist view of human excellence is not very different from the Japanese view, as related by Nitobe in his recent work, "The Japanese Nation," namely, "the man without a Me"—that is, the complete effacement of self in identification with some higher cause, as, for instance, one's country or one's friends; or, as the Master told it, "Greater love hath no one than this, that one lay down his life for his friends."

And so he turned to the young woman, and asked :

"Are you not liable to be confusing mere outside deeds with real inside character, the outer semblance with the inner substance? Apart from the question of the wisdom or unwisdom of wholesale gratuities such as you mention, are you not overlooking the inner and real motive life, and thus the real excellence of character? Mere actions, however unselfish, apart from the ends in view in the doing of those actions, do not represent the character. The things we do are not as vital as the reason we do them. May they not stand for a selfish desire to obtain heavenly or even earthly reward, such as the love of reputation or honor before or after death? And so we come to the Savior's direct and profoundest answer to your question, which is substantially the question of the disciples to the Master, 'Who is the greatest in the kingdom of heaven,' for the greatest in heaven surely possess the highest virtue. In reply He placed a little child in their midst, and said that whosoever humbled himself as that little child would be the greatest, that is, the best, or most excellent."

Humility, or the absence of any self-assertion or claim of goodness or merit of any kind in the depths of the heart, that is, to become the least, is the greatest human virtue. If this seems to make human excellence a mere passive or negative quality, or the absence of positive quality, the reply is, man has no positive goodness of his own. The angel is passive in relation to the Lord. But in this state of humility he is most open to receive the Lord's goodness *as his own*, and becomes the most active in its expression.

This is the same as saying that the first of all human graces is the state of openness to the Lord. The first of all the Commandments is love to the Lord with all the heart, soul, mind, and strength. The first law of the Decalogue is that there shall be no other God to hide the Lord's face from us. The other gods are of course forms of self-love and self-wisdom. The first of the Beatitudes (which on account of its searching depth has been hard for so many

to understand) is, "Blessed are the poor in spirit," which means or involves the deepest, highest, richest blessing, the kingdom of heaven—the blessing given to him who most deeply renounces all riches of self-love, self-wisdom or self-attainment.

As to the little child whom the Lord placed in the midst of the disciples: it is a truism to say that this child is not the literal child, who had no real or freely chosen humility or true innocence until he has been tested in adult life by the fires of temptation. And yet in one sense it *is* the literal child, for there is sown in the heart of every little child a germ of heavenly innocence and of the unselfish love of heaven, as an outright gift. "He that soweth the good seed is the Son of Man." At its birth, the Lord takes up each little child in His arms, lays His hands upon it and blesses it; and during all the period of infancy and childhood, angels from the different heavens are attendant upon it, seeking to preserve alive that germ of the kingdom of heaven, and, as far as lies within their power, to cause it to germinate and grow through association with the scenes, conditions and companionships of earth. And when parents and teachers are true to their mission, and lead the child in holy ways, and teach him holy truths, and set him an example in holy living, then that germ planted by the Lord and cultured by the angels has a better opportunity to become a conscious though gentle influence, creating high ideals, moderating selfish ambitions, and furnishing power to resist temptations.

Now is it not this living germ sown in infancy and childhood, watched over by guardian angels, and supplied with an earthly basis by wise parents—is it not this which lies at the heart of what Swedenborg terms the affirmative state, which he declared is the first thing in regeneration (*Arcana Cœlestia*, nn. 3923, 2689)?

We recall the emphasis laid upon this statement. But the thought to be suggested now is the contrast, if not the actual opposition, between this state of affirmativeness or spirit of affirmation, and the state of mind in which faith

rests upon external authority rather than upon an inward loving and rational conviction, developed from the germ sown in the heart by the Lord. Has not a confusion of the meaning of these words, "affirmation" and "authority," led not only to misunderstanding and division among us, but to serious misinterpretation and even limitation or narrowing of the scope and application of the teachings of the New Church?

What does Swedenborg say about a belief induced by authority? He says it is a faith merely natural, since it enters the mind only by an external instead of an internal way (*Arcana Cœlestia*, n. 8078). He declares that it comes from others, and is not one's own (*Ibid.* n. 10124). He affirms that it does not affect the mind proper but only the memory, and lies even below the realm of reason (*Conjugal Love*, n. 295). And again, he explains the Savior's words, "without me ye can do nothing," as meaning that without the Lord, or of one's self, one can have only an authoritative or natural faith. (*True Christian Religion*, n. 359.) He says further that the merely external affirm their faith from doctrine, thus from without, and not from within (*Arcana Cœlestia*, n. 4459). In the light of these passages, therefore, we are enabled to see, not merely the contrast, but the opposition, between genuine affirmativeness and authority.

Does this mean that we are to abolish the word "authority," and the idea connected with it, in our instruction of the young, or in our missionary efforts? The reply depends upon the definition of "authority." Swedenborg, not only by his personal character and almost prophetic scientific insight, but by the appeal of certain fundamental teachings to our hearts, minds and lives, approves himself to us as one who is worthy of trust, even in those teachings which are not as yet plain or perhaps even reasonable to us. He is an authority in the sense of being worthy of trust; in the sense that we will not reject some things not yet reasonable to us, but wait for further light. But this is wholly apart from the authority of any interpretation of Sweden-

borg by ecclesiastical councils of ministers or laymen which involves compulsion or even advice to follow a course of conduct which conscience cannot accept, nor reason approve. Every normal human spirit will accept the fact that *there is an authority above one's self*—the Divine authority. The ability to receive that as a fact is one of our childhood gifts. To deny it is to follow Esau and despise our birthright. But this wholly apart from a blind interpretation of what God has commanded—as a law for action, or even a law for faith. While there are no doubt multitudes of people who, like children, still require the discipline of fear or of outward restraint and thus of authority in the sense objectionable to free minds, the New-Church appeal, at least to adults, can only be effective when it speaks to the reason and to the heart. And in addressing children, who are generally in the affirmative state of mind (*Ibid.* n. 2689), or who are humble, we rarely need to make use of the idea of authority, for they easily receive what is reasonable and right through the presence and help of their attendant angels.

For we learn that every human being in his childhood is taught from heaven that there is a God, and that He is One (True Christian Religion, n. 8). It is no violation of human freedom to declare that one ought to believe whatever the Lord has spoken. There *is* a Divine authority. It is the authority of truth and righteousness. No one should dispute that. We have to serve some power. It must be God or self. But when we assume to tell *what* God has spoken, outside of what common perception accepts as right, the New Church must be limited by the rules of reason and of love. The Lord has given us His Word, The fact that it has stood the test of time, that its influence has been and still is salutary, that it brings to us a holy influence apart from its instruction, and especially because it presents to us at last a Divine Man who appeals to the highest and best in us,—these rational considerations give to the Bible an authority all its own; and so Swedenborg calls it an authority; but even this rests upon human expe-

rience in the past, and human reason and love in the present. And therefore Swedenborg's insistence upon the Word as authority does not contravene his statement that the man of the New Church must be led in freedom and by reason. In no coercive sense is even the Bible an authority. Its influence is to bring us in touch with the angels and with the Lord,—with love, light, and life. It awakens within us the germs of heavenly love sown in our hearts in early childhood. Those heavenly seeds find their best soil and sunshine there. The Bible then in this sense *is* an authority, but this is to be wholly distinguished from authoritative interpretations of it by councils or individuals, which Swedenborg strongly warns us against (*Ibid.* n. 489). It is an authority because it appeals, in an important sense, to our reason, and also to our deepest or childlike affections, that is, to our affirmative states of heart and mind, implanted by the Lord and His angels in childhood. (*Arcana Cœlestia*, n. 2689).

We come now to the question of faith, which is closely connected with the questions respecting affirmation and authority. When Swedenborg reaches the subject of faith, in the small treatise of that name, he first treats of it from the philosophical or psychological basis; that is, he tells what faith is in the abstract; and then, without preliminary or explanation, suddenly changes to the question of *the true Divine object of faith*, namely, the Lord Jesus Christ as the one God, contrasting this with the false idea which had prevailed in the churches. But what seems like an abrupt transition is really a concrete illustration of the principle underlying the philosophy, namely, that true faith, while it has a close connection with affirmativeness, springing from the same root, has nothing in common with authority, in the sense of a blind or unreasoning acceptance of a creed. Consider this for a moment.

Faith, we are told, instead of being a blind acceptance of something outside the pale of reason, and its creed an object of faith *because* it is outside that pale, is really *the acceptance of a truth, because it is recognized as true by*

the deep heart or affections of the believer. It is "an internal acknowledgment of truth." As one would recognize a dear friend among a crowd of strangers, so does the true believer recognize the object of his faith. He recognizes that object because he loves it (Doctrine of Faith, nn. 1-12). And he loves it, because he lives it (*Ibid.* nn. 13-24). And he lives it, because he has accepted in his affections and encouraged the development of those seeds implanted in his soul by the Heavenly Gardener, which have therefore germinated and are growing as fast as he removes the tares which obstruct, and cultivates the soil through obedience to the law of use in his occupation (*Ibid.* n. 12; Doctrine of Life, n. 14; Arcana Cœlestia, n. 1050). And (to bridge the abrupt transition alluded to, where Swedenborg passes from the psychology of faith to the object of faith) *this man of true faith accepts the thought of the Lord Jesus as He is interpreted to us, namely, as the one God of Love descending to conquer the hells of self-love, because he loves that thought, because he recognizes it as true, and because his own life is in harmony with it.* This truth then comes to him from within, with a light and glory all its own.

All this is wholly apart from the question of what, how much, and in what manner we should teach our children from the writings of the New Church. Wisdom may be required in the choice of what we shall teach them, but our main effort should always be to appeal, first, to their affirmative and loving states of heart, and secondly, to the rational unfoldings of their minds. But teaching them what and how we may, nothing that we teach can become a matter of real faith in them, except as it appeals thus to the germinal affections sown by the angels, and the life that has been built upon those affections. What they call their belief is otherwise not a matter of genuine faith at all, but only a matter of memory or persuasion. The memory may indeed be a useful storehouse for truths which sometime may be made matters of living faith during the experience of life; but at first such teaching is merely what is known

as historical faith, or a faith induced by external authority (*Doctrine of Faith*, nn. 1 and 25-37).

But if a belief that is merely external, historical, or authoritative does not constitute a living faith, neither does a belief built upon mere reason, unless underlying that reason is the affirmative spirit, or the heart of the little child, and thus the companionship of the angels. The church cannot be built up in any one on the foundation of mere intellect. There must be a desire for right living, before truth can be alive in us. "He that doeth His will shall know of the teaching, whether it be of God." We are accustomed to say that the New-Church theology is based upon reason, but reason is only its body or outward and visible expression, never its soul. Reason completes, confirms, and strengthens, but does not create love, or life, or faith. If it be true that the great error in German philosophy is its belief in the power of the human intellect to discover by itself alone the foundations of truth, making revelation unnecessary, our own history as a church reveals that the same tendency has not been wholly absent. As we have suffered from the doctrine of authority, or at least from authoritative interpretations of Swedenborg, so have we been liable to suffer, although not so much collectively or manifestly as individually, from the over emphasis of reason, that is, reason supreme, or rather, the supremacy of the individual human intellect.

Rational choice indeed constitutes one of the vital elements of a New-Church faith, but it is a secondary, subsidiary, or passive element. The complete man, or angel, must use all his faculties, and among those faculties the heart's love must be supreme. It is doubtless true that the Lord desires His children to be as much as possible their own, provided their sense of ownhood does not separate them from their vital connection with Him, or cause them to pervert the life which can come only from the One Source. Swedenborg seeks again and again to explain how close to man, in all the minutest particulars of his thought and life, is the presence of the Lord in His Providence,

and yet how careful the Master is that we should not be compelled to see that Providence. Swedenborg tells us of his own experience, in that it was proven to him that while every thought he cherished or tolerated came to him from others, yet his own sense of absolute freedom was perfectly preserved. And again he tells us (what at first sounds almost like a contradiction in terms) that the higher the angel, the more conscious he is of the presence of the Lord, and yet the more conscious he is that he is his own.

We may not yet be able to solve this paradox, but it may help a little to reflect that he is speaking of different phases or degrees in the angel's mind. The Lord on earth could at one moment speak from experience, and say, "I and the Father are one"; or, "I do nothing of myself, but as the Father hath taught me I speak these things"; and then on the other hand, speak from a lower phase of experience, and ask, "Why hast thou forsaken me?" So may the angel at one moment be most deeply conscious of the Divine presence, and then, but without pain at the thought, become overwhelmingly conscious of the great gifts of freedom and reason, which are the Divine Parent's highest gifts to man of His own very life, His own independence. Yes, He surely wants us to be as much our own as possible, if the sense of ownhood does not destroy the sense of dependence.

The heart of true faith (to return to our central thought) is not to be found in authority, nor in revelation, however hallowed by age, not even in revelation justified by its appeal to reason. A true faith may find its *voice* in revelation, or its confirmation in reason, but its heart is nothing less than the presence of the Lord and His angels in the germs of heaven remaining in the heart from infancy and childhood, which have been utilized in the experiences of daily life in doing justly, loving mercy, and walking humbly with one's God.

"The truths for which men go to the stake," wrote Frederick W. Robertson, "do not depend upon the accuracy of an intellectual process, but upon the highest powers of the

soul." And he himself exemplified the truth of his statement. Under the influence of what now seems like a spirit from the new heavens, he had gradually laid aside the old objectionable teachings, and apparently apart from outside helps, had come to acknowledge the fundamental truth of the love of God as revealed in Jesus. For his conclusions he was attacked and at last died, a martyr to his faith, quite early in life. Most sermons, when printed, last but a little while; many are still-born; but his sermons, being the outgrowth of a living and self-sacrificing experience, are yet in demand after more than sixty years.

Faith is the recognition of truth from spiritual affection. The angels utterly reject the dogma that the understanding must be kept obedient to faith (*Doctrine of Faith*, n. 4). And yet it is not the intellect that rules the man of faith or the angel, for, as we read again, "there is a spiritual idea, of which few have any knowledge, that flows in with those who are in the affection for truth, and dictates interiorly that what is heard or read is true or is not true" (*Ibid.* n. 5). And since this perception is not natural to man, it must be the result of the gift bestowed upon all in childhood.

The apparent abruptness of the change, in the "*Doctrine of Faith*," from the philosophy or psychology of faith to the object of faith, namely, the Lord Jesus Christ in His Divine Humanity, has been mentioned. In immature years this apparent abruptness appeared like a fault in reasoning, or a change from reason to doctrine or dogma, and thus a lack of logical sequence, if not almost a contradiction of the definition of faith. But observe the contrast which is presented between the old doctrine of a supreme God of wrath, Whose mercy and forgiveness are made possible by His own Son's sufferings, and the thought of the One God of perfect love taking upon Himself our nature, that He may gently overcome and remove the malign power from man, and make it possible for him to choose the life of heaven. Does not the heart of the man of faith, when once it is made free, reject the one and accept the other?

The pressure of authority, and the wrong associations and teachings of childhood may obscure one's vision, or interfere with his deeper perceptions, but if one is really free, and under the influence of the angels of his childhood, can he help saying in his heart, "this picture of the Lord Jesus as the supreme God is true"?

Yet neither the world nor even the church seems as yet ready for this doctrine, as Swedenborg presents it. And why? We will think of one reason only, viz., the veneration felt for the teachings of one's childhood, resulting from the presence of angels—a holy state, notwithstanding its association with false teachings. These are the falses which do not destroy true faith. Doctrine is not the soul, but only the body of faith. May there not be multitudes today who have the soul of faith, and who are preparing to receive it by an internal way, but are prevented by the very sacredness connected with their early teaching? Our Master Himself more than intimates, as we read His words in the gospel of John, that there are different ways, or at least two ways, of accepting or believing in Him. To the Jews He said, "though ye believe not me, *believe the works*, that ye may know and believe that the Father is in me and I in Him." That is, believe the works, that you may eventually believe more. And to the eleven disciples in the large upper room, He said, "Believe me, that I am in the Father, and the Father in me, *or else believe me for the very works' sake*." Here is an alternative. Be it far from me to dogmatize about the meaning of these words, but I would ask, may they not involve the difference between the acceptance of the doctrine of Jesus as God and Jesus as showing us the spirit and purpose of God, and accepting the life which He lived as the way to God and heaven and salvation?

Swedenborg interprets the meaning of the eating by the apostle John of the little book brought down from heaven by the angel, and which was sweet in his mouth but bitter in the stomach, as meaning that the first impression of the doctrine of the Lord Jesus as the one God and Savior is

pleasant—sweet in the mouth; but later on, when it comes to the incorporation of that doctrine in the life it is hard. Not only does the will oppose the life which the doctrine of the Lord requires of us, but the intellect raises questions which, at first at any rate, are hard to answer. We all love at first hearing the thought of a Divine Savior. It is sweet in the mouth. But until we are ready really to follow Him in life, or when we find this teaching opposing our own pride of intellect which raises questions, or our own heart which loves self and the world, the doctrine of the Divine Humanity grows bitter. And so the angel told the apostle, after he had become sensible of that bitter taste, that he must prophesy again.

What this practically means or involves is but vaguely told us, but it seems to imply that this thought of the Lord Jesus, which is the heart of the new revelation—the little book, which is the soul of the great book, or the Word, whose seals are opened one by one,—this doctrine, in its full and direct meaning, will be but slowly received. But in connection with the Savior's words about believing in His works as an indirect means of believing in Him (for this is what His words appear to mean) may we not at least hope that this command, or this request, or this prophecy of His, is even now being fulfilled, and preparing the way for the fuller reception of Him? It goes without saying that a world that tolerates or excuses a war like that of the present time is not ready for the worship of Jesus Christ as King of kings and Lord of lords. But even now, in the midst of the present barbarities, we witness on every hand a reaction against these conditions which promises well for the future. In all parts of the world we behold a growing acceptance of the thought that religion is a matter of life. Jesus as an Exemplar of God's spirit and purpose, and of what the human spirit and purpose should be, is accepted by multitudes. "Though ye believe not me, believe the works." "Believe me, that I am in the Father and the Father in me, or else believe me for the very works' sake." Is not this latter alternative being accepted, and may it not

lead at last to the great consummation, the acceptance by the world of the Divine Humanity?

Let us conclude with a possible illustration. About a year ago, I presented in the REVIEW a touching extract from the work of Houston Stewart Chamberlain, entitled the "Foundations of the Nineteenth Century." After showing the faults of the Romish Church (you may recall), he impressively relates how he and his friend, the learned Catholic monk, found themselves at one in confessing, in the words of Jesus, "though heaven and earth shall pass away, His words shall not pass away."

It was Mr. Chamberlain's work here referred to which led to the preparation of Winston Churchill's "Inside of the Cup," in which, as you will remember, the Lord Jesus, while not accepted as God, is accepted as revealing to us God and our duty of living as Jesus lived, namely, a life of neighborly love and justice. This is Mr. Chamberlain's position. Being anxious to know how he could reconcile this apparent acceptance of the Savior with what appeared a rejection of Him, he was asked this question among others. His reply, as it relates to this matter, I will quote in full. He said: "When taxed for heretical views, I could always answer that ever since a child I have had the feeling of reposing on the palm of God's hand, and feel sure that He will not abandon me or let me drop, however foolish and wrong my ideas and actions may be." And then the seeming contradiction: "Asked whether I believe that Jesus Christ is God, I answer that it seems to me of little purpose to explain what one knows by what one does not know; and that the whole question becomes real to me only when I turn it round; for then I confess without any hesitation: God is Christ. Without Christ I have only a sort of instinctive guess at the presence of a Divine power; through Christ's life and death I know God. Pardon this stammering, and believe me most respectfully and gratefully yours,—*Houston Stewart Chamberlain.*"

In connection with his former confession that the words of Jesus can never pass away, while to a brilliant intellect

like his these words may sound like stammering, to others they sound almost like Thomas's cry, "My Lord and my God!" At the least, we may read in it the cry of the father of the child whom Jesus healed, and to whom He said, "If thou canst believe, all things are possible," and he answered, "Lord, I believe; help thou mine unbelief!" His unbelieving belief was sufficient to bring life and health to his child.

Through the brain of Mr. Chamberlain we seem in this letter to discover the heart of the child. God comes near to him through Jesus. He reposes then on the palm of the hand of Jesus. He knows Christ, although he cannot explain Him. He believes in His works, though he believes not Him, yet he is not unwilling to believe. Though he cannot accept authority, it would appear that he has the affirmative spirit. Have we not in this instance an example of potential faith? Is it not its soul though it lacks the body? And does this not describe the spiritual conditions of multitudes? Has not the God of wrath, the God of the atonement, faded away; and has not the picture of Jesus, as bringing forth to view the Divine Father's love, largely taken its place? While we recognize in the present turmoil in the world a fulfilment of the prophecy that Satan, cast out of heaven, has appeared in all his malignity upon earth; yet we also recognize a spirit of reaction which shall make real at last what the poet saw as a vision in the present:

"Thou hast conquered, O Galilean."

The world will not return to the worship of Odin and Thor, but go forward to Him of whom Thor was but the type: the Power of self-sacrificing Love.

And so we reach the conclusion that the spirit of the new heaven, in the form of justice and love, is descending into the world, and that in this sense the New Church is growing. We recall the words of the Savior to Peter respecting John, when Peter seemed to be complaining because the beloved disciple was following when Jesus had asked Peter to follow: "If I will that he tarry till I come, what is that to thee?"

Has not the spirit of the beloved disciple lingered, notwithstanding the perversion of Christian truth? In spite of all the errors of the age, can we not see that the love and nearness of God are being recognized, that there is a faith of the heart transcending the questioning of the intellect, that the works of Jesus are being recognized as the works of God?

This fact (if it be a fact) does not lessen, but rather emphasizes our duty to be faithful to the new revelation which is in our keeping. It does not permit us, it should not encourage us, to fall back upon the standard of the world or the standard of the past. It bids us be true to the highest and best we know. The world needs to know the truth, in order that the spirit of love may be preserved and purified. John cannot do the work of Peter. The truth of the new revelation has a vital place to fill. The world needs it as a heavenly basis for right living. And more deeply still, the world and church at large need the help of a living and central body, which shall serve as the vital organs of the larger man. And this means a deeper, purer life, built upon the deeper unfoldings of the truth, and the more direct reception of the spirit of the Lord. And this demands a freedom from all conceit, a childlike spirit of affirmativeness, a spirit of consecration and prayer, leading to a more intelligent comprehension. It calls too for more than individual faithfulness. It demands union in purpose, in study, in thought, and in life. The heavenly and earthly planes of the mind should not be divorced, but work together in obedience to the heavenly vision. Let us then remember this: "If I will that he tarry till I come, what is that to thee? Follow thou me."

And let us take to heart that personal experience recorded in n. 43 of the "Doctrine of Faith," and so, when we reach the other shore of life, and the welcoming angel shall ask, "What is your faith?" may it come to pass that we shall not only be able to furnish a clear and consistent answer; but when the further question comes, as come it will in some form, "Hast thou only believed these things, or hast

thou also done them?" may we be able to reply, in heaven's searching light, "I have also done them." And then shall we hear the gentle invitation, "My friend, come with me, and dwell with us."

JOHN GODDARD.

NUMBERS AND STRENGTH.

BY THE REV. ALBERT BJÖRCK.

THE real strength of the Church consists in its power to influence the minds of men, so that their lives, the thoughts of their understandings, and the affections of their wills, gradually are moulded into the likeness and image of their Lord and Creator—Life itself.

It is self-evident that the Church can have no such influence, thus no strength for accomplishing the Lord's purposes, if its teachings do not spring from a sure faith in the Word as Divine Revelation, and a correct understanding of the truths the Lord there makes known about Himself and life from Him. The only source from which we as natural men living in this world can learn of the existence of God, and understand something of His essence and ways of working, is the Word. In other words, if God does not reveal Himself to us in a way which makes Him manifest to our understanding as natural men, we can never know anything about Him. This is the plain teaching of the doctrines of the Church, and is stated in so many words in the heading to the last chapter of the "Doctrine concerning the Sacred Scripture," where it is said: "If there were not a Word, no one would have any knowledge of God, of heaven and hell, of the life after death, and still less of the Lord."

And it is easy to see rationally the truth of this teaching. Unless we have a knowledge of God's existence from His Word, there is nothing in nature that can bring to our senses any impression or conviction that there is a God. Not even our power of imagination can rise to a conception of Him from the source of nature alone, but when we do know it from Revelation we can see many things in nature which confirm our faith.

Even the men of the Most Ancient Church could not have seen God revealed in nature had they not had that inner perception, which with them took the place of the written Revelation we have.

The written Word of God is therefore, ever since that inner perception was lost, the only source of knowledge among men about God and the life with God, its quality, and its distinctness from merely natural life.

The knowledge of God and of life from Him makes it possible for men to have religion, for religion is the life men live in obedience to their knowledge of God and of His will. Consequently it follows that men who do not believe in the Divinity of the Word, but look on it as the product of the minds of men, can have no real knowledge of, or faith in, God, and therefore no true religion. But when men living in the natural world are led by the Word of God—by the Revelation from Him of Himself and His will—they are thereby bound to Him, and are a church. The tie, cut by the Fall and the consequent loss of the inner perception of the Lord's will, is re-knit. They have religion and are a church, and in organic connection with the heavens.

In the degree that men nominally of the Church, and especially men who by their position within the organized Church have influence upon its teaching, let their own wills rule, and are no longer active and earnest in their endeavor to live according to the revealed will of God, giving to it only an external and perfunctory obedience—in that degree their natural affections and understandings are bound to decide their interpretation of Divine Revelation, and the teaching of Revelation will consequently be perverted to agree with their natural affections and thoughts. In such a way a church may come to an end. Apparently the Lord and His Word may be held in as high esteem as ever, but the life of religion is gone, the understanding of the Lord's truth has perished, and the Church is dead. Outwardly the Church may be stronger than ever, have more men professing membership than ever, and the Word of God may

even be more widely read than ever, but it can no longer wield any influence for the moulding of human lives into the image and likeness of God, for its teaching is no longer the truth of those lives.

Even the spiritual life of the simple people who, accepting the authority of the Church, are convinced that God is, and that He in His Word has revealed Himself and the way of salvation, is affected and their lives are spiritually stunted, because their understanding of the teaching of the Word is held bound by the false doctrines of the Church, and they will remain stunted and dwarfed until true light from the Word is again made known. And even then, their reverence for the Church they have been brought up in, and the belief that the teaching of the Church is the teaching of the Word, are likely to prevent them from seeing the light so long as they live here in this world. Comparatively few men of this class are capable of examining the teaching of the Church in the light of natural rationality, even were they inclined to do so, which they are not, being held back by the idea of the authority of the Church. Their very disposition to obey the tenets of their religion, which they do not understand are false, has however created a spirit within them differing from the natural self-life, and they are therefore within the Lord's universal Church, and will receive the light in the other world.

The strength of the Church, then, does not depend on numbers, not on the fact that its members may be counted by the hundred thousands or millions, but on the faithfulness within which the members preserve a true understanding of the Revelation, and let that understanding guide their intelligent thought and form the affections of their wills. "There is no restraint by Jehovah to save by many or by few," was David's answer to Goliath.

Men who understand the Word truly and earnestly endeavor to live according to its teachings compose the only true Church on earth. By their understanding of the Revelation and by their endeavor to live according to it, they

are active in accomplishing the Lord's purposes. They compose the Church, which is the means established by the Lord, by which true knowledge of God and true life from Him and with Him can be preserved and spread among men, the means by which men may be led by truth to the good of heavenly and eternal life, the means of salvation from the merely natural and selfish affections, thoughts and conceptions which would blind men's eyes to the higher life of the spirit, and oppose the loves from the Lord which are that life.

In the Revelation given to us by the Lord out of His own Word, we are told that every church that has hitherto existed on earth has degenerated and come to an end. The selfish loves of men have gained the victory over their understanding of the Word, and its truths have been hidden under perverted teachings. Yet each Church has at its end counted a greater number of adherents than ever before, even if it has been split up into many different sects, and has therefore outwardly in the sight of the natural man been at the height of its strength.

The history of the Christian Church, which we can easily follow, shows in a singularly clear way how the gain in numbers, and thus in outward strength, can be accompanied by a parallel process of spiritual decline. We know that when that Church came to its end, the Lord dispensed new knowledge of the genuine truths in His Word through the writings of His servant Swedenborg. On the basis of this new knowledge and understanding of His Word the Lord's New Church is built, and with it the glorious promise is given us, that this New Church, which is the fulfilment of John's vision of the Holy City coming down out of heaven from God, will never, like the previous Churches, decline and come to an end, but will progress for ever into more perfect life and spiritual intelligence, until it becomes the crown of all the churches that ever existed, and men on earth rise to a celestial state in a degree of perfection unknown even in the Most Ancient Church.

This promise involves so much, the glory of it is so re-

splendent, that we at the present time can but feebly realize what it really means. When we think of the feeble state of the Church at present, when we consider how few we are, and how few those are in the world who know that the Church of the New Jerusalem exists, and this in spite of the fact that the Church has been very active, according to its light, for now nearly a hundred and fifty years, and has unstintingly spent money and efforts in various ways in order to make the fact known and to spread knowledge of the truths of the Lord's new dispensation, some of us find it hard to believe in the possibility of that promise ever coming true. Others of us are inclined to believe that the promise does not relate to the Church as we now understand and conceive of it, that the external organization may indeed die out and disappear, and still the promise in some way, obscure to us, come true. But however dark the future may seem, we must not let our faintness of heart deceive us, or let the present insignificant number of those who are known to be of the Church be a cause of discouragement, remembering that in the sight of the Lord "a thousand years are but as yesterday when it is past, and as a watch in the night."

The Church on earth must always be composed of men. And men who receive the doctrines of the Church, believing and rationally understanding that they are revealed by the Lord Himself, who is the Word, at His Second Coming, and that they therefore can be seen confirmed in the letter of the Word, and who earnestly strive to follow His teaching in their lives, these men compose the Church of the New Jerusalem, the Lord's New Church. Such men can not but work, individually and collectively, for the Lord's kingdom in themselves, and in others. The work performed by them in combined efforts to keep the understanding of His truth pure and unsullied by the thoughts of the self-life, to live according to it, and thereby to arrive at a deeper and more perfect understanding of its teaching about the Lord and the life of heaven, and to lead others to it—this combined work is the organism of the Church, whatever

external forms it may take, and the number of such men will grow in the Lord's own time, and with them the organization.

The Church may be small as to numbers for centuries to come. By the light that the writer personally can get from its writings, compared with what he can understand of the state of the world around us, he can not see much that warrants us to hope for a speedy growth in numbers. But that the Lord's New Church, as the realization of the promise given in the vision of John, is a specific Church, the only Church intelligently active in leading men to the Lord and His life, and that it always will have its specific organized life and activity on earth, of that there is no doubt, and of that there should be no doubt in the mind of any New-Churchman. The promised growth and perfection of the Church implies future growth and perfection in numbers also and as an organization.

The fact that we are numerically weak at present should not dishearten us. Is it not a fact that each new member added to our numerical strength, in the degree that he remains in false natural ideas, confirmed before joining our body; or in the degree that he retains the false conceptions from the perverted teachings of the consummated church; or in the degree that his interest in the Church's teachings is only of an intellectual kind without real desire and efforts to let them reform and re-create his life—is it not a fact that each such new member in just that degree tends to weaken the Church instead of strengthening it? Can we not see that just on account of this, if our missionary efforts are not wisely directed, and if the ministers of the Church are not very fully trained and have a confirmed faith in the doctrines revealed by the Lord to His New Church before they are ordained, the Church may in time become permeated by the thought and sentiments of the world about us, swallowed up by the very falsities that the Church was established to save the world from, and so may lose all strength and power to work for the Lord's purposes? "Ah, yes," we can imagine someone saying, "that

would seem possible, but the Lord will take care of His Church." That is true. The writer believes implicitly in the promise that the New Church is to progress into excellence and perfection and become the crown of all preceding churches, and he can rationally understand the reason why this promise must come true. The Lord works through men, and when some men do not perform His work faithfully, the work will be given to other men to perform. The reason the promise will come true is not that by coming into the Church as members of the organization we shall all gradually be weaned from the false thoughts of the world and the dead Church, or from the sentiments and affections engendered by those thoughts, and that therefore, wherever there is a New Church organization, that organization will live and progress, and become stronger and more powerful to do the Lord's work. We know that it is not so. There is no need of illustrations, but the writer feels certain that if it were possible for us to ascertain the inner causes of the decline and disappearance of some New-Church societies, we should see that the false ideas and the perverted affections of the members have played an important part.

The reason why the New Church will never come to an end is this, that it is based on a revelation of truth from the spiritual sense of the Word, and that the teaching of this truth has been set forth and made public in such a way that it can be rationally understood, and because the letter of the Word corresponds so perfectly with the spirit that when the teaching of the spiritual sense has been made known and seen by the rational mind it can also be seen in the very letter of the Word and therefore seen to be the truth of God. When presented to others, it can therefore be shown that these teachings are not the imaginings of a man, but have the Divine sanction and authority of the Word, where they appear in their fullness and glory.

There will always be men within the Church who, believing and rationally understanding that the doctrines of the Church are really the true teaching of the Lord's Word,

and therefore of the Lord Himself who is the Word, made known by Him at His Second Coming, will study these doctrines with a desire to get the spiritual light from them which alone can guide their understanding of natural life as the basis of the spiritual, and of the letter of the Word as the containant and basis of the spiritual and Divine sense within it. In no other way than in the light of Revelation can men learn to understand and judge of the right and wrong in nature, including the moral, civic, economical, and social life of men, because in that light alone can we see natural life from the point of view of the Creator, and in the light of the heavens for which He created nature. When the false ideas of the world, or the fads and fancies of the natural thoughts and sentiments of men, have played havoc within the Church, the voice of such men will be heard and listened to by others. The very experiences the Church has undergone, which for a time may have threatened to undermine it, may then in the Lord's merciful Providence be made the means for closer study and more earnest endeavor of life, resulting in the progress and perfection of the Church, even if, for a while, it should lose in numbers. Men who really believe that the doctrines of the New Church have been revealed by the Lord Himself out of His Word, and who see the proof of this in the fact that they can be seen taught in the very letter of the Word where the truth is in its fullness and its glory, such men strive to be guided wholly by these doctrines. They want their understanding, not only about the Lord our God and concerning heavenly life from Him with the angels, but also about the life of men in this world, to be guided by these doctrines alone. And their love for them will show itself in an earnest endeavor to live according to their understanding of these doctrines, and to bring a knowledge of them to others, that they may also understand and be led to the good of life from the Lord. These are also the duties of the Church as an organization. The strength of the Church rests on the faithful performance by its members of these duties, because on the performance of them

depends the power of the Church to influence men in the world, and to draw them to the Church of the Lord and its life. Evidently we cannot expect to influence men in the world around us if, neglecting to first throw the light of the doctrines of the Church on the thought, sentiments, and principles of the world around us, we adopt them as our own, because they appeal to our natural understanding and feelings, and are guided by them in our every day thought and judgment. If we so act our lives will be formed by the thoughts and sentiments of the world about us, and we shall belong to that world and be of it. If any faith in the specific doctrines of the Church then remains with us, it will be a faith alone. If the Church is really weak, it is because we as members and organizations do not perform these duties as faithfully as we should.

But our failure to draw any great numbers from the world around us into the Church or to persuade them to embrace its doctrines need not in itself be any sure indication of weakness. It may well be possible that but a very few men in the world today *can* be drawn to understand and embrace these doctrines of the Church, and that our apparent failure to draw greater numbers is caused by this fact. The writer knows it is difficult for many of us to believe that to be the case. In general he thinks it may be truly said, that when an adult man, not brought up in the New Church, comes to be interested in the teaching of the Church, it is because there is in him an inward thirst for truth, coupled with a commencing spiritual rationality, which makes it impossible for him to be satisfied with the teachings common in the world. When the knowledge of the doctrines of the Church comes to him, he drinks them in as the dry ground drinks the waters of heaven. He is enthusiastic over them, and in his enthusiasm he thinks that all his friends and acquaintances must feel the same hunger and thirst that he felt. More than once I have heard new receivers of the doctrines of the Church say that men in the world all about us hunger and thirst after the truths we have, and that the Church is at fault in not being active

enough in making them known. Usually we come to see that it is not so. Our own efforts among friends usually meet with such discouraging results that it becomes impossible for us to keep our former belief in their hunger and thirst after truth. Still, many of us think that even if our personal experience seems discouraging, mankind on the whole is ripe for the reception of the truths of the New Church, and that it is gradually given to it by the channels of the old church. Many are in this way led to think that the Christian churches at large, without intellectually acknowledging the doctrines of the New Church and without knowing their source, still in some way are swayed by them and advancing toward us. "The influence from the new heavens is doing the work," we hear it said. "The Christian church has the Word of God, believes in its Divinity and in the Divinity of the Lord Jesus Christ, and in living good and upright lives. In so far its members are of the New Church, and in the Lord's good time they will come to see in the Word the doctrines of the New Church without the aid of its writings." The writer certainly does not want to be a preacher of discouragement, but he emphatically does not believe this to be a correct view of the state of the world around us, and he does think that if we stick to this view, and work with this as a guide, we shall be doomed to greater discouragement than we shall if we can see the state of the world around us clearly as it is, and adopt methods of work accordingly.

In the light of the doctrines of the Church we can clearly see the causes of the decline of the Christian church even to its end. It is caused by the misinterpretation of the Word or rather by the perversion of the teaching of its literal sense, resulting in a doctrine that the Lord is a different personality from the Father, instead of being the Father's own personality. The union between the Lord Jesus Christ and God, being thus broken, the Father's will and wisdom can no longer be seen in the human life and teaching of the Lord, and that division has been the cause of all the false doctrines of the Church with regard to

salvation and regeneration which finally hid all truth in the Word, and would have made salvation impossible, had not the Lord come again in the teaching of the inner sense of the Word.

The partial giving up of doctrines and of doctrinal standards that is going on within the churches at the present time does not seem to be the result of a better or more spiritual understanding of the teaching of the Lord in the Word, but rather the result of a loss of belief in the Word as a Divine Revelation. This giving up of doctrines, or silence about doctrines, within the denominations has certainly not brought about any idea among men of the oneness of the Lord Jesus Christ with the Father. As long as there is no real and living faith in the Divine origin and nature of the Word, and that it therefore is God's own truth revealed to men for their guidance in life, and as long as the truth of the Word does not show men the oneness of the Lord Jesus with the Father, old doctrines may be neglected and forgotten, but the new ones that may be drawn from the Word will not be any more true, though they may seem so to the natural mind of man. Every thing in the life of the different Christian bodies, especially those who are most commonly regarded as leading in the Christian world, points to the fact that the former belief in the Word as being Divine truth in its very letter is put aside as unreasonable, along with some of the doctrines evolved from the Word at a time when men did believe in it, but perverted its meaning. The throwing off of external authority and the resulting growth of democratic ideas has been leading men to regard themselves as the final authority on good and evil. With the common education, open to all in our days, the natural acumen and intelligence of men have leaped forward in great bounds, but with this the pride in their own understanding has also become more and more common, until there now seems hardly a subject on which men do not think themselves qualified to pass judgment without the aid of any Divine revelation. Where the Word of God is still believed in, nominally at least, it is appealed

to for confirmation of such sentiments and ideas as have won numbers and become popular, and whatever in it does not fit in with them is treated as if it did not exist.

As a result, corroborating this view of the causes of the change with regard to doctrinal standards in the churches, we see all about us that what the good men are striving for is the good of this world exclusively. The destiny of man as a spiritual being is more and more looked away from or ignored. The ideas of what is good for man do not regard his eternal life. They are not derived from Divine Revelation but from man's own natural understanding and sentiments, and as a consequence they have been transplanted from the point of view of eternal life to the earthly, bodily life. We have seen so-called religious movements and churches rise and spread with incredible speed, in which the health of the body and the possibility of living happily on this earth for an ever increasing period of time, yea, unceasingly, is the chief object of teaching and preaching. The question men try to solve is not, What shall we do to inherit eternal life? but, How can we make this life as comfortable as possible? and make it last as long as possible? How can we make the natural life here eternal?

Even when the ideals back of men's activity are altruistic, when they regard the good of the neighbor, they are the ideals of natural life, while the eternal life of the spirit is looked upon as so problematic that it is not worth while for us to bother about it, if it is not indeed regarded as a superstition and a hindrance in the way for accomplishing the more important things of this world. What is commonly preached in the name of religion has seldom anything to do with religion, to which men are becoming more and more indifferent. It is not the religion of Revelation we meet with in the Christian world today, but the religion of man's own making, and the good of that is what he himself desires, that which seems good to his natural understanding and which falls in with his sentiments. Men's understanding is more enlightened naturally now than it was a hundred years ago. They have grown in natural

rationality, and they see that many of the doctrines of old are unreasonable and of no use to them now. They have come to see that the well-being of all is the surest basis for the well-being of the individual, and this idea is the God of the present day. Belief in the Word and in the Lord still exists in words and they are used to give a halo to this religion of natural reason. In its garb of disinterested charity, and in its apparently genuine ardor in working for the welfare of all, it acquires a strength which hides its hollowness, and seems satisfying also to most really religious people. It requires a strong faith in the Divine Revelation not to give up to it and think that what that religion teaches is all that is necessary, or that what it teaches must be good and true because it has the good of all in view.

A rational understanding of the doctrines of the New Church makes it possible for us to see that no happiness can be acquired that will last or will avail us anything, if the requirements of man as a spiritual being, living for ever, are lost sight of, and that only the Lord Himself knows these requirements, and reveals them to us in His holy Word. Only as we understand the Divine Word, can the Lord's good of life be given us, and the blessedness that is not of this world but of heaven be ours even in this world. And such an understanding can not be ours until we see that the Lord Jesus Christ is the personality of the one God and Creator, Life Itself. The belief in the Word and in the Lord go together, because in the Word the Lord becomes visible to men as the soul through its body. As the one belief is, so is the other.

Before the Lord was born a man-child on earth, He sent His angel to the man who was to receive and protect him in His infancy, and told him to give to the new-born child the name of Jesus, "for he shall save his people from their sins." Joseph represents the remnant of the understanding within the Church to which the protection of the truth about to be revealed from God could be entrusted, and to that understanding the angel was sent with the reminder contained in the name Jesus—Jehovah Savior—that there

is only *one* God, and that He Himself now was coming to save men from their sins. The same God from the beginning, not created by men's thoughts or desires, but self-existing and hitherto invisible, He would now come and reveal Himself to men, dwelling with them in a visible way, teaching them and saving from their sins all who would believe in Him and do His will, He himself in His human life being the truth about eternal life itself, manifesting it in His human thoughts, affections, teaching and acts, and so making His natural humanity Divine.

To the Lord's New Church He also has sent His messenger with the first and fundamental doctrine out of the Word, which *is* the Lord, reminding men that there is only one God, our Creator and Maker, and that none can save but Him alone. The infinite uncreated God, life eternal, infinite love, and infinite wisdom, shows Himself, comes to man's view in a human life all His own, the Word made flesh. There He speaks to us through the Divinely human thoughts that meet us from His lips. In that Humanity He fights our battles against evil and falsity, and every one who comes to Him, willing to learn and follow His will, He saves from the life of self and the world. His commands, His teachings, and His acts spring from, are one with, His infinite love for giving of His own life to others, which is the very essence of God the Creator, who creates everything out of Himself. On the understanding of this eternal truth the New Church of God must be built. For without that we can not know Him. We can not know His will and purposes. We can not know our own lives as spiritual beings. Now, is the belief in the Divinity of the Lord that yet exists in the world around us anything like this? Is there anything that even shows the least tendency within the religious bodies in the world or without them to approach this truth of the Word, made so plain through the doctrines? Is it not rather true that of all the literature distributed by New-Churchmen the "Doctrine of the Lord" and the "Doctrine of the Sacred Scripture" are those which meet with the least interest? Is it not also true

that the writings of the Church which interest outsiders most are those which appeal to their curiosity about Swedenborg's experiences in the spiritual world, and that their interest commonly is of the same kind that makes them interested in spiritistic mediums, séances, and alleged communications from spirits? The idea that the Lord's natural human life was made Divine by separating from Himself all the tendencies to evil which human nature is heir to, and that therefore all the love, wisdom, and saving work of God is made manifest in His natural life, is of all ideas about God the one farthest from men's thought in the present age and the one they are least of all prepared to receive.

The writer does believe that the changes going on in the conceptions of men, and their activity for more even distribution of the blessings of this natural life, are consequences of the Last Judgment, which brought great freedom to men, and the result of influx from the spiritual world to men here. He also thinks of these changes as steps, probably the only possible steps, preparing men for higher and more spiritual views. But he is equally convinced that if we conceive of them as a real awakening among men to spiritual truths, a readiness to receive the New Church doctrines of the Lord and the Word and of man's spiritual nature, we deceive ourselves.

A new building can not be built on a lot occupied by an old and unfit one, before that is torn down. The religious thought among men in the world is changing. The old structure is being torn down. In some of the churches that work is hardly commenced; in some it is progressing more rapidly, but it is far from completed, and it may take centuries yet before it is done. Outside of the churches the work of removing the old ideas and ways of thinking is in many quarters completed, but there the ground is in general already built on again, the natural reason of man and so called science being the architects, with the Word and the Lord entirely left out of the plans. The Lord's Divine Natural Human is unknown, and can consequently not be the leader of men's building work. As it is any

one busy in propounding reforms that he thinks will benefit men's natural lives may propose a measure that will seem commendable to the natural thoughts and sentiments of well-meaning men and women, and Church-people will take it up and make it a matter of religious principle, a matter of Christian life, even if it practically carries with it a condemnation of what our Heavenly Father in His Divinely Natural Life taught or did. In the state of the world today and the reigning indifference to, or misunderstanding of, the Revelation of the Lord, this is not to be wondered at, but it certainly seems to point to the fact that very few men in the world are prepared to listen to the message of the New Church telling them that the human life of Jesus is God's own Divine natural life.

It may therefore be very probable that the efforts to spread a knowledge and understanding of the truths revealed to the New Church to men around us will meet with but scanty results as far as drawing men to the Church is concerned. Still this work should be done, and the writer thinks we can do it to better account and in wiser ways, if we understand the state of the world around us, and recognize that we have also other and equally important work to do, namely, that of protecting and caring for the Lord's revelation of the genuine teachings of His Word, and of keeping our understanding of those teachings uncontaminated by the thoughts and sentiments of the self-life and the merely natural thoughts and sentiments of men around us. In this the Church has been and is weak. The common failure of New-Church parents to bring their children into the Church bears witness of that fact. It is not easy to perform this work faithfully, but if we do not, we cannot progress in the life of the Church, to deeper understanding and clearer intelligence spiritually; nor can we hope to wield greater influence over our children than do the thoughts and principles of the world, with which they come into contact every day during their school-life while their minds are most easily moulded. And if we do not, the remnant of spiritual understanding that enabled us to re-

ceive the truths of the Lord's Second Coming will vanish and be swallowed up by the world, and we shall have no more part in the life and growth of the Lord's New Church on earth than Joseph had in the history of the Lord's human life on earth as recorded in the Gospels, or than the Christian congregation in Jerusalem had in the development of the Christian Church.

ALBERT BJÖRCK.

THE BOOK OF REVELATION

(THE WORD AS A WHOLE: THIRD SERIES):

II. THE MESSAGES TO THE SEVEN CHURCHES.

BY THE REV. WILLIAM F. WUNSCH.

BETWEEN those two movements of the day, the one towards international peace, and the other towards Christian unity, there is more than a temporal connection. They are vitally inter-related. When the Church is disunited, we hardly expect the nations to enjoy a well-grounded peace. Moreover, the student of these movements soon realizes how they are embarrassed by the absence of any clearly established, interior relation between church and state. The present war arrays Roman Catholics against one another, as it does Socialists, and as, in opinion and sentiment at least, it does New-Churchmen. The adjustment of church to country in the scale of corporate neighbors (*True Christian Religion*, n. 415), is also a distant ideal. Meantime, for lack of supremacy of the spiritual, patriotism remains impure, in no faintest way echoing such a statement as that in "*The Doctrine of Charity*," n. 49 (to which Swedenborg gives the unusual form of a personal opinion and feeling), "I can love all men in the universe according to their religion,—not more those in my own country than in other kingdoms, nor more those in Europe than in Africa." From the obstacles which they have in common, it is to be inferred that the movements toward international peace and Christian unity are allied ideals. But we feel, too, that they are the twin-offspring of the same spirit. Isaiah and Micah beheld the unification of the religious world about Zion as a center, and declared that then also "nation shall not lift up sword against

nation, neither shall they learn war any more" (Isaiah ii, Micah iv).

Because of this bearing of Christian unity and international peace on each other, is not the present war an especial opportunity for the messages to the Seven Churches to be heard?

The first chapter of the Apocalypse reveals the Lord as He stands in the world to-day at His Second Coming, and as the world may begin to apprehend Him. No one, doubtless, apprehends Him in many of the aspects in which He discloses Himself,—only in certain of them; and not all men taken together come at all near to wholly apprehending Him. He is revealed in the fulness of His ways of reaching men, and in the infinite variety of His accommodation of Himself to them (to use the terms of that comprehensive concept, the Divine Proceeding) as Divine Celestial, Divine Spiritual, and Divine Natural. Of these, it is the Divine Natural which the Apocalypse continuously emphasizes and advances into the foreground. He was Alpha; the point is that now He is Omega, too. The Apocalypse is the revelation of the Divine Natural more especially, or of the Glorified Human. The Lord stands revealed as He who is to take fuller and fuller control of the utmost of His growing world-order. The kingdoms of this world are to become His.

The second and third chapters of the Apocalypse then reveal the Lord, in the exercise of His power of infinite accommodation, seeking to lead into one Holy City the remaining, distraught religious life of the day. He addresses Seven Churches, *i. e.*, "all those in the Christian Church who have any religion, and out of whom the New Church, which is the New Jerusalem, can be formed: and this is formed by those who approach the Lord only, and at the same time perform repentance from evil works" (Apocalypse Revealed, n. 69). These He attracts to Himself, in His Second Coming, and to the life of the Holy City. Now first His Divine Human Person is in our thought of Him becoming the spiritual center of human

life. Harnack says of Luther at the height of the great reformer's career:

For a period—it was only for a few years—it seemed as if his spirit would attract to itself and mould into a wonderful unity all that the time had of living vigor in it; as if to him, as to no one before, the power had been given to make his personality the spiritual center of the nation, and to summon his century into the lists, armed with every weapon. (Smith: *Life and Letters of Martin Luther*, p. 69.)

No finite spirit, however, can command the truly central influence in a field so large even as a nation. But to-day the Divine Human wields this unifying influence in the whole world's religious life. In His Glorified Presence the Lord is attracting to Himself and moulding into the unity of a new church all that the time has of spiritual tendency and vigor. It is this activity of His which chapters ii and iii of the Apocalypse symbolize. He is addressing Himself in the Seven Churches, to seemingly constant types of religious thought and experience, but as they exist now, distorted and factious. He seeks to draw into the symmetry of the Holy City's life the Ephesian zeal for sound religious thinking, and the Smyranean apprehension of religion as an inner experience; also the insistence of those of Pergamos who, eager for results, pursue religion in good works and charitable activity; as also the conception of those of Thyatira, who grasp religion better as an organized form and power, and a concrete and external authority. He invites into the life which He is seeking to give, those who value form and symbol as an aid and stimulus to the spiritual life. Before those who trust that He reveals Himself whenever the world needs fresh and epochal guidance, He has set an open door to the new life, in the doctrines of the New Church. He does not despair of Laodicean indifference. These seem, all of them, to be points of view active at all times, and constant types; but as they exist in the remnant of the church to-day, they are exaggerated and misemphasized, they do not serve right functions in a united whole, but create factions in the Church as we have it. Yet

because they all have a place to fill, the messages to the Seven Churches seek to win this fulfilment of them, to point out shortcomings and dangers which involve evils and sins, and to inspire repentance. In this way the Divine Human Person of the Lord is the center of a slowly beginning, increasingly sure consolidation of the spiritual life of men into the Holy City.

The Lord's invitation to men to come to the Holy City—an invitation essentially to enter upon those processes of vastation and repentance which are described in the middle chapters of the book—we may think of as both immediate operation on His part and mediate (Tafel's Documents, Vol. 2, p. 383). Most readily we think of Him as extending His invitation by the Word and by doctrine, for so He always leads and teaches, according to a law of His Providence; especially by this one book of His Word, opened as to its interior meaning, and by the published doctrines of the New Church. But He utilizes immediately all the secret channels of His influx, too. By the new heavens and from His Divine Natural He acts upon the Christian world, vastating and inspiring to repentance, according to the tenor of the seven messages. This is intimated in the fact that the messages are to the angels of the churches, not to the churches. We are told also that the New Church here grows according to its increase in the world of spirits (Apocalypse Explained, n. 732³). Likewise that from a new heaven the Lord derives a new church on earth not only by means of a revelation but also by inspiration (Coronis, III and 18). Wherever forces of judgment are operative, wherever "man is led, in a freer and more spontaneous spirit, to discard falsities and to receive truths" (Coronis, 20 (2)), wherever constructive dissatisfaction with the old appears, wherever a new regard for religion as of the life manifests itself, wherever light flashes condemning aggressive war on interior grounds, as never before, is the Spirit not saying, "Come?"

But if the Lord has thus revealed the ways by which He seeks the unification of all remaining serviceable ele-

ments in man's spiritual life, and their unification upon such a goal as the Holy City, it becomes the concern of human efforts after Christian unity to seek the same goal and to coöperate with the Divine ways. The goal is not one of legislation but of repentance and regeneration. The way to it is an internal development. It is the overcoming of the exaggerations, abuses, false beliefs and evils of life to which the seven churches are prone, or rather the six. Advocacy then of a true approach to the actual goal falls upon those to whom goal and method have been thus revealed. Those acquainted with the published doctrines of the New Church ought to be distributing to the seven churches the messages addressed to them. They ought to be pressing true methods of Christian unity, holding up the actual goal, and the only one possible. They ought to influence the aim and method of the general movement toward Christian unity. The Bride as well as the Spirit is to cry, Come!

Swedenborg wrote the "Apocalypse Explained" under urgent command, yet never published it, nor, for that matter, finished it. Commenting upon this fact, the Rev. John Worcester suggests (*Correspondence School Notes to Apocalypse Revealed*) that the work was probably used in the other world to effect the unification of the Christian multitudes in the new heavens. The "Apocalypse Revealed" is surely to serve the like use here. Suppose the first three chapters of it were published by themselves, accompanied by an introduction applying their message to the present movement after Christian unity, that would seem an admirable book to send to officers and students of the movement. The value of such a partial republication would lie in part in the reduced size of the text of the "Apocalypse Revealed" thus sent out, but would hinge very largely upon the power and appropriateness of the suggested introduction.

The war affords us an opportunity to press upon the religious world its vastated condition and plight, and to get a hearing for a method and goal of Christian unity

which assume that the Church is in this plight. Literature upon the one ideal of religious unity could link powerfully with it the other ideal of peace. Certainly the kingdoms of the world cannot become the Lord's and His Christ's without nearer realization at one and the same time of international peace and Christian unity.

WILLIAM F. WUNSCH.

III. THE TWO WITNESSES, AND THE BIRTH OF THE MAN CHILD.

BY THE REV. E. M. LAWRENCE GOULD.

ANYONE who is at all familiar with the exegetical parts of the writings of Swedenborg can hardly have helped observing that, while he always interprets the Scriptures on the same basis of the science of correspondences, he applies the results of his interpretation to a number of different kinds of situations. In order to define as clearly as possible the object of the present study, I shall divide these various applications into four groups or classes. In interpretations of the first group or class, the internal meaning of the Word is shown in its relation to the life-experience of the Lord. To this class belong, for example, the expositions of the story of the patriarchs in the "*Arcana Cœlestia*," and most of those of the Psalms. The second class, which is by far the largest, gives us the application of the inner message of the Word to the spiritual experience of man. To this class belongs the great body of spiritual-moral teaching which underlies the doctrines everywhere. In expositions of the third class the Word is shown as relating the spiritual history of a people or church. Thus we have in the beginning of the "*Arcana*" the inner history of the Ancient and Most Ancient Churches, and in many places historic comments as to the spiritual status of the Jewish Church. The fourth class, which is in a way a variation of the third, gives us the spiritual history of indi-

vidual groups of men, but in the spiritual world instead of in the natural one. To this class belongs the interpretation of the book of Revelation which is given throughout in the "Apocalypse Revealed."

The present study is based upon the fact that every part of the Word, however it may happen to be unfolded in the doctrines, may fairly and properly be interpreted from any one of these four points of view. Thus we may study the story of the Creation in its application to the incarnation of the Divine Human. We may seek for universal human lessons in the story of the patriarchs. We may look in the book of Revelation for the inner history of the Christian Church *on earth* in the time of the Last Judgment. This last is the object of the present paper.

Now at the very outset of such a study we are met by certain very serious difficulties. In the first place, we must remember that the Word never treats interiorly of persons or events as such, but only of the spiritual forces and motives by which persons and events are actuated. It follows, therefore, that in order to study human history from its spiritual point of view we must have a deeper comprehension of the interiors of men than can ever be acquired from ordinary observation, however careful and thorough. Indeed it may be that the lack of such a comprehension will render all our efforts of little or no value. On the other hand, we may be justified in assuming that the unfoldings of spiritual history in our doctrines are given, not merely for instruction, but for example; and that where the Lord, through His servant, has led the way, it may not be disorderly for us to attempt to follow. It may be that in the Word itself we shall find that inner illumination of human character without which our endeavors would be hopeless.

There is a second difficulty, however, and that of a most practical kind. If the book of Revelation has a specific application to any period of human history, it must be to that from the year 1757 down to the present day; and in all recorded time there is no space of a like duration which is so packed with every kind of material, moral, and spiritual

significance. There is a certain presumptuous quality in the attempt of anyone but a trained historian to treat of the most eventful years the world has ever seen.

But we may find encouragement as well as difficulties. It is impossible that any results which we may attain will be wholly and completely right; but, inasmuch as we know that every part of the Word applies to every phase and activity of human life, we may feel also that, unless we disregard entirely the Revelation which is our starting point, we are hardly less likely to be entirely wrong.

The law of spiritual method is that we progress from generals to particulars; and therefore, if we desire to find a particular application of the internal sense of the Word in any case, we must first find its general application, or, as we sometimes call it, its abstract spiritual sense. For the four classes of application referred to in the beginning are not mutually distinct and independent, but grow one out of the other, in the order of discrete degrees. Before we can hope to see, then, how the book of Revelation applies to the particular men who have lived in what we call the "Christian world" during the last century and a half, we must first try to see how it applies to every man, or at least to every man in the degree in which he comes in contact with the vital issues which are here involved. By this last qualification is meant the fact that a large part of the Word has no specific application to a man who is not a Christian, since it deals with a man's conscious relations with His Lord and Savior, Jesus Christ.

In the abstract spiritual sense, then, the book of Revelation evidently deals with the final judgment and preparation for heaven of a man of the Christian Church. It may be suggested, especially in view of the form of interpretation in "The Apocalypse Revealed," that, regarded as a part of the whole Word, this book has to do especially with that part of regeneration which takes place in the spiritual world. But we need not regard this distinction as essential for our present purposes, since whatever applies to one stage of regeneration applies more generally to each

and every stage. In the particular chapters before us, we are taught of the overthrow of what our doctrines call "the principle of faith alone." And by this I think we may understand, a little more broadly, the whole tendency to place our spiritual confidence in merely selfish intellectual activities. There is in all our minds a thinking faculty which feels itself to be entirely self-directed, and which tries to have us accept its judgments as the only basis of faith. To this our doctrines give the name of the "natural reason"; and it may, for present purposes, be identified with the Dragon.

We have, then, in the chapters before us, the story of the overthrow, in any man who is trying to be a Christian, of the principle of intellectual self-sufficiency. The eleventh chapter begins with the account of the measuring of the temple. We may think of this as an effort on man's part to form a new estimate of the value of his religious beliefs, or philosophy of life. Next, the two witnesses appear. These, we are told, represent the two essentials of the true Christian religion—the recognition of the Lord Jesus Christ as God, and the acceptance of the Ten Commandments as the Divine rule of life. The disorderly elements in man's life which oppose these principles suffer judgment and condemnation.

But such a state is invariably followed by a reaction. The man is not yet ready to submit himself to the Lord. The beast comes up out of the bottomless pit, and the two witnesses are slain. The selfish nature is in control again, and the evil elements of human nature rejoice at the thought that the disturbing ideas have been disposed of. But this does not last. The essentials of religion, having once been recognized, become a permanent part of the better nature of the man. This is expressed by the ascent of the witnesses to heaven. There follows a general readjustment of values, an encouragement of remains and a rejection of evil, which are pictured by the earthquake, the voices in heaven and the plagues upon the nations.

The essentials of Christianity have now been interiorly

accepted, and have become a controlling motive. Once this is the case, there inevitably arises a strong desire for a consistent ideal of life in conformity with the new view. The man has at heart a real desire for enlightenment; he struggles to formulate a new life-philosophy. This is symbolized by the appearance of the woman clothed with the sun, and travailing in birth. Her child, when it shall appear, is the spiritual-rational doctrine of the life of use, to which the acceptance of the Lord and His Commandments leads. But such a doctrine cannot come into being without opposition on the part of the natural reason. There is in every man an instinctive opposition to the admission of the need of help from a power outside himself. Accordingly every activity of the new ideal is forced to meet the destructive criticism of what pretends to be "practical common-sense." The Dragon stands before the woman to devour her child as soon as it is born.

A newly-developed religious conviction is not usually able, at first, to cope with this kind of opposition. The naturalistic reasoning succeeds to the extent that the new ideas are withdrawn from practice, cherished as a dream and an ideal in the interiors of the mind. This is meant by the woman flying to the wilderness, and by the child being caught up unto God and to His throne. But in the meantime the growing enlightenment which the Lord gives to all who acknowledge Him and seek to do His will is combatting the reasonings of self-intelligence, until finally reliance upon his own reason as the final authority is renounced, as an interior motive, altogether. Michael and his angels fight with the Dragon and his angels, and the Dragon is cast out of heaven.

Again there follows an inward peace and a quickening of remains, which are pictured by the voice from heaven. But both the conflict and its result seem to belong chiefly to the higher or super-conscious realm of life. It is just that the man has somehow come to depend less upon himself and more upon the Lord. The struggle, however, is by no means over yet. The natural reason, smarting at

its fall in man's estimation, prepares to offer new and more strenuous resistance on the plane of practical affairs. It hopes to keep the acknowledgment of the Lord a mere matter of theory. This is the Dragon coming down to earth having great wrath, because he knoweth that he hath but a short time. As the practical affairs of life come under consideration, the natural reason opposes vigorously the practice of the new ideals. They are impractical; they are quixotic; they are weak and unmanly. With a flood of such arguments as these the Dragon seeks to drown the woman. But they are no longer effective. Practical experience approves the new ideal instead of being opposed to it. The new ideas *do* work. And this is the meaning of the earth swallowing the Dragon's flood. But even though a man has committed himself to religion as a general principle, there are always particular cases in which he may be induced to abandon it. In this hope, the Dragon gives up his pursuit of the woman and goes to make war upon the remnant of her seed—the motives which lead to specific acts in conformity with the new spirit.

Such, in the briefest and most general outline, are the spiritual situations which our chapters describe. They have been thought of in the case of a single individual, but they may be applied with equal justice to the history of a people, or of mankind. Our next step must be to find, if possible, that series of events in recent history which seems most likely to have had such a series of spiritual events for its underlying cause.

Of one thing we can be reasonably certain. On the basis of Swedenborg's own interpretation it seems reasonably certain that the whole group of episodes which are classed in the "Apocalypse Revealed" as descriptive of the downfall of the principle of "faith alone" relate to the breaking up of Protestantism, of which that doctrine was in many ways the distinctive tenet. But here again the writer thinks that we must interpret a little more broadly. For after all solifidianism was not so much the underlying motive of Protestantism as it was a characteristic out-

growth of that motive. The motive itself was individualism—the demand for the freedom and autonomy of the individual self, and the refusal to allow it to be dominated by any outside force whatever. Individualism, in this sense, has remained as the keynote of one whole school of modern religious and philosophical thought even since the doctrine of justification by faith, in its original form at least, has been practically abandoned. The good of Protestantism was its insistence upon the right of every man to think for himself; its evil has been an accompanying tendency to encourage men to think also *from* themselves. In a word, as one of the results of the Reformation, there has developed in the world at large the same evil of intellectual pride, the same disorderly activity of the natural reason, which we thought of in the application of this part of the Apocalypse to the individual man. This is the evil in the life of today which is pictured in the Revelation story by the beast coming out of the pit, the great red dragon, the old serpent, and so on.

Now the Great War was begun and is being waged, as most of us believe, by one nation which had made individualism its national creed. A horrified world has been confronted by the challenge to prove whether there is any force that is binding upon a nation except the force of its individual needs and advantage. The war lords have proclaimed, either openly or by implication, that honor, justice, mercy, and even common humanity are subordinate to the right of the fittest to survive. The single nation has repudiated its obligations to the community of nations. Here, surely, we have individualism on a national scale. Here, let us hope, we have the death struggle of the Dragon.

We shall assume, then, that the Great War is the earthly expression of the war between Michael and the Dragon. In that case, going back to the beginning of our story, we may think of the measuring of the temple as the first stirrings of the distinctively modern spirit in religion, which may roughly be said to have taken place about the middle of the last century. The writer thinks that it is not strain-

ing history to conceive this period as one of religious awakening. It was then that the old dogmas began to lose their grip, and that the conception of religion as primarily a matter of life began to make itself generally felt. Great reform movements, such as those which led to the English Reform Bill and to the abolition of slavery in America, came into being. It is true that the two witnesses did not appear to the extent that the essentials of Christianity were very generally admitted, but the universal movement toward democracy and the new recognition of the social rights of man were evidence that at least the *spirit* of the New Age was in the air.

But there was a reaction! The beast arose out of the bottomless pit. The spirit of nationalistic scepticism arose, and for a long time tainted the air of the world. Jubilant and enthusiastic atheists like Bradlaugh, Paine, and Ingersoll exulted in what they thought was the overthrow of Christianity by the new science and enlightened reason. Nietzsche and Swinburne proclaimed that God was dead. And it seemed for a time as if all the world were rejoicing because the witnesses had been slain. This is the period of wonderful material expansion and development which may be roughly defined by the years between the Franco-Prussian war and the close of the nineteenth century. In Germany, the age of Goethe passed into that of Bismarck and von Treitschke. In England, Gladstone gave place to men like Disraeli and Lord Salisbury. In America the foundations of colossal private fortunes were laid down, and the people, engrossed in their own prosperity, allowed the yoke of monopoly and special privilege to be riveted about their necks. All the world over, the advance of material science and the increase of wealth were so tremendous that men seemed to have thought for nothing else.

But by the end of the nineteenth century a spirit of dissatisfaction began once more to make itself felt. The spirit of God entered into the witnesses, and they stood upon their feet. The interrupted progress of the democratic movement was resumed. The movement for international peace

was inaugurated. And, most important of all, the thought of the brotherhood of man became the central idea of all who desired the welfare of the world. It is in the general acceptance of this idea—which is after all the practical essence of Christianity—that we may see an analogy to the taking of the two witnesses up to heaven. And the industrial and political upheavals, the strikes, “muck-raking,” and “exposures,” may be thought of as embodiments of the great earthquake which came at this stage of the Judgment process.

But the unrest of this period was not merely social; it was religious also. The final breaking up of the old faiths and dogmas began. With the growth of the spirit of charity, there came a great longing for an expression of the new ideals of humanity in the terms of a religion. This is the longing which has been so beautifully depicted in such books as “The Inside of the Cup.” It finds expression in the common catch-words of “the new religion” and “the religion of the future.” The better element in human life had become like a woman travailing in birth.

For a few men and women, the longing for a religious ideal in harmony with the new spirit has already been realized. They have seen born into the world the concept of a life of service to mankind, lived in a personal reliance upon the Lord Jesus Christ. And this concept, which is the man child, shall one day rule all nations with the iron rod of rational necessity. But because of the persecution of the Dragon, the woman is in the wilderness, and the man child has been caught up to the throne of God. In other words, the conscious desire for a new religion is still in the hearts of a comparatively small proportion of men; and the fulfilment of that desire is not yet generally recognized or acknowledged except unconsciously.

How, then, of the means by which the Dragon sought to devour the child of the woman as soon as it was born? In opposition to the spirit of service, the hellish doctrine of the right of the fittest to survive, the spirit of individualism, has come into the world, and threatens to destroy

every spiritual development of humanity at its very outset. The religion of might has taken the field against the religion of Jesus Christ. And surely there has been "war in heaven." Never before, perhaps, have men's souls been searched to their very depths as they are being searched to-day. Nor has the sudden and overwhelming reaction of mankind against the spirit of individualism come from any merely natural or earthly source. Surely the forces of heaven—"Michael and his angels"—are fighting against the Dragon. And the writer believes that the conscious refusal of the mass of men to submit to the doctrine that "might is right," their resolve to oppose that doctrine at the risk of everything that they ordinarily hold most dear, is the beginning of the end of individualism—of which the war spirit is only a single expression—as a controlling element in national life. He believes that when a majority of the nations of the world committed themselves to the position that conquest by force and government by force are morally as well as politically wrong, the Dragon was cast out of heaven.

But, "Woe to the inhabitants of the earth . . . for the devil is come down unto you, having great wrath, because he knoweth that he hath but a short time!" The conflict on the natural plane has yet to be fought out. Already a flood of arguments in favor of force and against democracy and the ideal of service is being poured upon the earth. The very history of the present war is being used to show that a people which governs itself is less efficient than one which is governed by expert rulers—to show also that a nation which respects the rights of others is at a disadvantage compared with one that thinks only of itself. But enlightened human experience will reject these arguments, as the earth swallowed the Dragon's flood. And the woman, the longing for a new and higher type of human life, will be preserved.

So far, as it seems to me, the inner sense of the Apocalypse may be applied to events which have already taken place. What follows is in the future. The outcome of the present conflict may be indecisive, so that generations may

yet pass before the New Jerusalem can fully descend upon the earth. Before the world-catastrophe is ended the beast and the false prophet may have been judged, and Babylon overthrown ; or it may be centuries before these events take place. We cannot know the hour, although the time of its coming depends in large measure upon ourselves. But at least we have reason to hope that the Great War will lead to a general abhorrence of force, and to the abandonment of the idea that might makes right. We have reason to hope that the ideals of service and democracy are destined soon to replace the ideal of power as the controlling motives of human life. And if this should be so, the Dragon will at least have fallen from heaven, and we may echo with joy the thanksgiving chant of the angels, "Now is come salvation, and strength, and the kingdom of God, and the power of His Christ; for the accuser of our brethren is cast down."

E. M. LAWRENCE GOULD.

THE REV. JACOB DUCHÉ, M.A. :
II. HIS LATER LIFE, AND MINISTRY IN
ENGLAND.

BY CHARLES HIGHAM.

THE first work of the expatriated clergyman after his arrival in England, of which any record remains, was the publication of "Discourses on various subjects. By Jacob Duché, M.A., Rector of Christ Church and St. Peter's in Philadelphia; and formerly of Clare Hall, Cambridge." The Preface, indited from "Hampstead, September 1st, 1779," having stated that the discourses were preached in the two churches named upon their title-page, continues :

The revisal and correction of these discourses have relieved the author's mind from much of that anxiety and dejection, which a long absence from his family and his churches had occasioned. . . . He most gratefully acknowledges the kind and honorable reception he hath met with since his arrival in England; the cheerfulness and generosity with which persons of all ranks have honored his publication; and the affectionate zeal of his friends, relations, and connexions, in undertaking and completing his subscription, without giving him the trouble of soliciting a single name.

For the design of the frontispiece to each volume, the author acknowledges his indebtedness to his friend, and fellow-Pennsylvanian, Benjamin West, who, in 1792, succeeding Sir Joshua Reynolds, became the second President of the Royal Academy of Arts in London. The frontispiece to the first volume, depicting the angels appearing to the shepherds, is said to have been copied from a painting in Rochester Cathedral, and exhibits a peculiarity which was a subject of much remark at the time, namely, the rep-

resentation of *a male and a female angel*. The engraving of the frontispieces was executed by William Sharp, who figures in the Rev. Robert Hindmarsh's list* of "persons of distinguished reputation for talent and merit in their several professions" who found their way to the meetings of the Theosophical Society in, or about, the year 1784. In later life the engraver became a believer in the fantasies of Joanna Southcott.

A second edition of the work, without material alteration, appeared in the next following year, with the substitute-date at the end of the preface "1st March, 1780"; and a third edition appeared in 1790. Each edition contains a portrait of the author; but its presence is not advertised upon the title-page, nor noted in the preface, and the fact that some copies of the first edition lack the picture suggests that it may have been added as the result of an afterthought. This portrait is disfigured, to modern eyes, by including the wide-rimmed spectacles of the period. It is reproduced in Hindmarsh's "Rise and Progress" among the quartett which faces page 40. The first edition, only, contains a list of "Subscribers' Names," extending to twenty-one pages; but a supplementary list, of two pages, appears in the second edition, both, by the quality and quantity of their contents, amply justifying the author's grateful acknowledgments in his preface cited above. All classes of "the upper ten thousand" are represented, but especially the great Quaker families (influenced doubtless, by the aristocratic dedicatee, Lady Juliana Penn aforesaid) and the author's Cambridge friends. Of public literary interest are the names of "Jacob Bryant, Esq.," "Mr. William Blake," "Dr. Samuel Johnson," "William Melmoth, Esq.," "Miss Hannah More, Bristol," "Benjamin West, Esq.," and, especially in view of a later development, the "Rev. Thomas Hartley, Rector of Winwick, Northamptonshire." A few years ago there was offered for sale, in London, a magnificently bound specimen

* "Rise and Progress of the New Jerusalem Church," 1861, p. 123.

of the 1779 edition, identified by a penciled note upon its fly-leaf as the "Queen's Copy."

From an officially published list of "Preachers of Sermons in aid of the funds of the Foundling Hospital from 1760" comes the information that on May 16th, 1779, and on May 20th, 1781, the preacher was "The Rev. Mr. Duché." There are extant two copies of a card advertising the fact that:

On Sunday, April 21, 1782, in the forenoon, a Sermon will be preached, in the Parish Church of St. Mary-le-Bow, Cheapside, [London] by the Rev. Jacob Duchie [sic], M.A., one of the Preachers at Tavistock Chapel, and Sunday Evening Lecturer at St. Mary-le-Bow, Cheapside . . . to commend a charitable Collection for the purpose of purchasing Bibles, to distribute among His Majesty's Forces by Sea and Land.*

The existence, in printed form, of a Sermon by the same preacher before the Humane Society in 1781, has been noted.

After four and a half years of such casual ministry the Rev. Jacob Duché was, on July 16th, 1782, appointed Chaplain and Secretary of the Asylum for Female Orphans, in St. George's Fields, Lambeth, London—his wife and family having, as has been noted above, joined him about two years earlier. It would appear that he had already, upon one occasion, if not more often, officiated in the Chapel of the Asylum, for on May 9th, in the same year, a vote of thanks had been accorded to him by the Committee for his services on "last Sunday." This Asylum was founded in the year 1758 by Sir John Fielding, a London police magistrate, and is thus one of the oldest institutions of its kind in England. Though established chiefly for the benefit of the resident orphans and officials, the worship in the Chapel was always thrown open to residents in the neighborhood, and the writer of these notes well remembers that in his pre-New-Church days—half a century ago—he frequently attended the Sunday Services. In 1866 the Orphanage was

* An Institution which still survives as "The Naval and Military Bible Society."

removed to Beddington in Surrey, where its beneficent work is still continued, under improved conditions.

The site of the former building at the junction of Westminster Bridge Road and Kennington Road, is now partly covered by Christ Church, built for the congregation which had worshipped under the Rev. Rowland Hill and the Rev. James Sherman, at Surrey Chapel, in Blackfriars Road. The leader of the new departure was the Rev. Newman Hall, D.D., among whose successors have been the Rev. F. B. Meyer, B.A., and (the latest) the Rev. Len. G. Broughton, D.D. The tower, which is one of the tallest in London, was built, largely by American money, through the solicitation of Dr. Newman Hall; and around this tower, from its base to its top, are carved in stone the Stars and Stripes. It was dedicated as "Lincoln Tower" in honor of America's great Abolition President, and is his only monument in London. Before retracing our steps from this—not wholly inappropriate—side-track, let it be added that the Lambeth Potteries, which are said above to have been connected with the earlier fortunes of the Duché family, still thrive in a district about half a mile away from "the Church of the Stars and Stripes." The parish Church of Lambeth is situated in the same neighborhood as these potteries.

To his paragraph recording the Asylum appointment, the Rev. Edward Duffield Neill*—whose second name suggests kinship with Duché's step-mother, and to whom the present article is, throughout, for fact and form, largely indebted—adds the words: "Every year he became more interested in the visions of Swedenborg." This expression of opinion coincides with the fact that at this period (1783-1787) in his "Rise and Progress" (pp. 40-1) the Rev. Robert Hindmarsh makes his first reference to the subject of our sketch. Readers of a supplementary article upon James Glen appearing in *THE NEW-CHURCH REVIEW* for October, 1914, may call to mind the paragraph in question occurring

* *The Pennsylvania Magazine of History and Biography*. No. 1 of Vol. ii, 1878, art. "Rev. Jacob Duché," pp. 58-73.

upon p. 559, which need not be repeated here. Suffice it to remark that the first date assignable to Duché's definite acceptance of the truths of the New Church (1786) is that of his anonymous preface to the translation (by the Rev. John Clowes) of "The Doctrine of Life" ("Swedenborg Bibliography," No. 1860). But by that time his reception must have been full and complete; its beginnings were, doubtless, in earlier years.

There are hints that New-Churchmen had influence in the contemporary affairs of the Female Orphan Asylum. Three names upon its Committee at this time are noteworthy,—Barthelemon, Hodson, Prichard. The connection of the first-named with the New Church will be noticed presently. The second was probably the Doctor of Medicine who, later, developed into a Minister of the New Church and the founder of the well-known publishing house.* The third was, possibly, the lawyer at whose house, No. 31, Essex Street, Strand, assembled the gathering on February 26th, 1810, which founded the Swedenborg Society. Is it merely a coincidence that the business office of the Female Orphan Asylum was for many years, down to 1896 and later, situated in this same street? The Rev. Jacob Duché has been described above as, in 1782, "one of the Preachers at Tavistock Chapel." The incumbent of that place of worship at the time was the Rev. Septimus Hodson—not known to be a relative of Dr. Hodson; and he (or was it his son of the same name?) in 1790 took Duché's place as Chaplain and Secretary of the Asylum, but held the appointment for but a short time. He was succeeded, on March 25th, 1797, by the Rev. William Agutter, M.A., who retained the position until June 24th, 1824, his retirement—accompanied by "most cordial and unanimous thanks for his invaluable services"—ending with his death on March 26th, 1835. He, like Duché, was a friend of the Rev. John Clowes, and—his "non-separatism" notwithstanding—an occasional con-

* See *Morning Light* for 1912, pp. 346-8, 354-6; for 1913, pp. 378-9; for 1914, p. 275.

tributor to the periodical literature of the New Church.* Among the members of the Committee of the Asylum who originally voted for his election were two declared New-Churchmen, F. H. Barthelemon, aforesaid, and James Arbouin.

An opinion has already been cited that Duché's attention was drawn to the teachings of Emanuel Swedenborg by the Rev. Thomas Hartley and the Rev. John Clowes. No confirmation of this statement in the case of the former (who died on December 10th, 1784) has yet been found, beyond the fact of his subscription for a copy of the "Discourses" already mentioned. Evidence in support of the theory in the case of Mr. Clowes is, however, more abundant. In *The New-Church Magazine* for 1890 appears an article on "Samuel Dawson" signed by "James Dakeyne," wherein the writer transcribes memoranda from "a folio book in manuscript" in the possession of the Bolton (Lancashire) Society. One of these relates a conversation (at one of the meetings held twice a week at Mr. Clowes' house in Greenheys, Manchester, for the purpose of discussing the doctrines with inquirers) between him and the Rev. Jacob Duché, describing the latter as "the eloquent chaplain to the Asylum for Orphans, in St. George's Fields, London," and adding, "who also was in the habit of opening his house at the Asylum for a number of his friends to meet for conversation on the doctrines.† Recurring to the subject in *Morning Light*, 1901, p. 366, Mr. Dakeyne makes there further quotations from the same manuscript volume, wherein the Rev. Messrs. John Clowes and Jacob Duché are described as conversing on spiritual subjects. Mr. Theodore Compton in his "Life and Correspondence of the

* See an article by the present writer, in *The New-Church Magazine*, 1899, pp. 554-8.

† A visitor at one of these gatherings (possibly more often) in or about 1786, was Francis Dobbs, Member for Charlemont in the Irish House of Commons, 1799. He gives an account of the meeting in his book, published in 1800, entitled "A Concise View of History and Prophecy," pp. 255-61. The account is largely cited in *The New-Church Magazine*, 1911, pp. 217-19.

Reverend John Clowes, M.A.," 1898, p. 34, writes, "When Mr. Duché . . . was at Manchester, he preached to a crowded audience in St. John's Church." That the members of the preacher's family shared in the privileges of this friendship may be illustrated by several concrete facts. His elder daughter, Esther, married William Hill;* and after his removal from this world on June 2nd, 1804, Mr. Clowes revised the manuscript of a volume entitled "Devout Prayers for the use of Families and Individuals. By the late Rev. W. Hill, Liverpool" [1828], to which was added a prefatory Memoir by the Editor. Mrs. Hill was, obviously, the correspondent to whom were addressed two of the letters written by the Rev. John Clowes which are printed as an addition to his "Memoir" (Second Edition, London, 1849), appearing there on pp. 108-111. Possibly she is the "Mrs. H." mentioned in the letter on page 167 of the same volume.

Peace having been declared between England and the United States, Duché wished to return to Philadelphia, and in the spring of 1783 he made application, through his friends in America, to the authorities in Pennsylvania, for a dispensation allowing him to return, and he also wrote a letter to George Washington humbly acknowledging his error and craving forgiveness. To this appeal Washington replied on August 10th, 1783, writing, *inter alia*, that he would cheerfully give his voice in favor of the fugitive's return to his native country. His other American friends, however, did not think it wise to encourage him in this wish, until the acerbities engendered by the successful revolution had been more fully mollified. Duché's aged father then went over to England, remaining there until his death, which took place at Lambeth, in his eighty-sixth year, on September 28th, 1788.

Duché's friend and successor in his American official functions, the Rev. William White, D.D., was one of the

* See THE NEW-CHURCH REVIEW, 1898, pp. 58-65, "A Letter of William Hill, 1794," and 1914, pp. 551-560, "James Glen," also *The New-Church Magazine*, 1896, pp. 533-6, 1909, pp. 541-5.

first promoters of the organization of an Episcopal Church in America distinct from the Church of England; and he presided over a meeting in the city of New Brunswick in May, 1784, and subsequent gatherings, whereat the scheme assumed definite shape. The formal commencement of the resultant Church appears to date from the Convention held in Christ Church, Philadelphia, from September 27th to October 7th, 1785. The Minutes of these Conventions, from 1785 to 1853, printed annually, have been reprinted in a series of volumes, the first of which, issued at Philadelphia in 1861, carries the work as far as 1808, and is accompanied by a series of "Historical Notes and Illustrative Documents." In the latter category are included by the Editors (pp. 630-9) "the correspondence 1783-5 of the Rev. Dr. Alexander Murray, and the Rev. Jacob Duché, two of the loyalist Clergymen then resident in London and whose kind offices in the accomplishment of the end desired are deserving of honorable mention and grateful remembrance." On a later page (637) it is written that these two loyalist clergymen "were supposed to be in the confidence of the highest dignitaries in the Church." A subsequent writer, Bishop Perry, in his "History of the American Church," 1885, already named, puts the case for Duché still more strongly thus (Vol. ii, p. 12): "Mr. D. spoke *ex cathedra* being on terms of close intimacy with the Archbishop of Canterbury, and, to a certain extent, representing that prelate's opinions."

Among the clergymen supporting Dr. White at the Convention in October, 1785, was the Rev. James Jones Wilmer, Rector of St. George's, Hartford County, Maryland. This is, probably, the Rev. James Wilmer, who, writing from Baltimore, in the same State, to Robert Hindmarsh, under date April 23rd, 1792, states that he "was some time at Christ Church College, Oxford," and that he "was a regularly ordained Clergyman by the late Dr. Terrick, Bishop of London."* In 1793, George Washington was presented

* "Rise and Progress," pp. 152-3. The See was administered by Robert Terrick in the years 1764-77.

with an Address by the New Church Society in Baltimore, of which Mr. Wilmer was the Leader, the document, with the President's Answer, being reprinted by Hindmarsh (pp. 154-5). The latter, however, conveyed "To the Members of the New Church at Baltimore" no hint of the writer's intimate acquaintance with the Writings of Swedenborg, now asserted by the present-day Baltimore citizen Mr. Willard G. Day!

Among the lay representatives of the State of Pennsylvania at the Convention in October, 1785, appear two names familiar to readers of these informal notes, Mr. Andrew Doz and Mr. Edward Duffield, each presumably a kinsman of our subject. The former was also one of the signers of a petition to the Supreme Executive Council of the Commonwealth of Pennsylvania, reprinted upon pp. 649-50 of the "Minutes" aforesaid.

Another familiar name reappears in like manner upon the Minutes of the June Convention in the following year, 1786, that of Duché's brother-in-law, "The Hon. Francis Hopkinson." He was appointed Secretary to the Convention on that occasion, and retained the honorable office until October, 1789, having in the last-named year signed "The Constitution of the Protestant Episcopal Church in the United States of America." His literary services in connection with the preparation of the Liturgy, Psalmody, and Hymnody of the Church, are frequently mentioned in the "Historical Notes and Documents" referring to those matters. Thus the Rev. Dr. Smith writing to the Rev. Dr. White on January 23rd, 1786, (pp. 519-23) affirms:

Mr. Hopkinson's Judgment will always have great Weight with me especially on a Subject of Elegance and Taste. I am happy that he has agreed to devote a few Hours to the Psalmody. Under his hand, it will become a most acceptable Addition to the Prayer Book, and with the Hymns to be annexed will recommend the Purchase of it to many and I hope greatly encrease their Love both of Public and Private Devotion.

In *The New Jerusalem Church Repository* for July, 1818, published at Philadelphia, appear, upon pp. 462-3 "Lines

written by the Hon. Francis Hopkinson on a blank leaf in his Family Bible"; sixteen four-line verses, ending with the promise "(To be continued)", which was not fulfilled owing to the discontinuance of the periodical.

The Convention having on October 11th, 1786, elected and recommended the Rev. Dr. William White for Episcopal consecration, he proceeded to England for the purpose, on November 2nd in that year, and upon his arrival renewed his friendly intercourse with Mr. Duché, spending the greater number of the Sundays in his family and at the Asylum to which he was Chaplain. Dr. White's further account of the ceremony reads as follows* :—

On Sunday, February the 4th [1787], we attended at the palace of Lambeth for consecration. The consecration was performed in the chapel of the palace of the Archbishop, in the presence of his family and household and very few others—among whom was my old friend the Reverend Mr. Duché. I had asked the Archbishop's leave to introduce him, and it was a great satisfaction to me that he was there; the recollection of the benefit which I had received from his instructions in early life, and a tender sense of the attentions which he had shown me almost from my infancy, together with the impressions left by the harmony which had subsisted between us in the discharge of our joint pastoral duty in Philadelphia, being no improper accompaniments to the feelings suited to the present very interesting transaction of my life.

The name of Francois Hippolite Barthelemon† has been already mentioned herein, and further reference to him promised. He became a professional musician of the highest rank in his earthly life-time; and his praise is still in all the churches as the composer of the music universally adopted for Bishop Ken's "Morning Hymn" of 1695. The composition of that music was suggested to Barthelemon by his friend Duché, for the use of the Asylum Chapel; and its first appearance in print was in Robert Hindmarsh's "*The New Magazine of Knowledge*" for May, 1791, where, however, it is "wedded" to a hymn of the Rev. Joseph Proud's. It is reprinted thus in *The Halcyon Luminary* for October, 1813,

* Bishop White "Memoirs," (*ut supra*), pp. 157-160.

† For a fuller account of Barthelemon see *The New-Church Magazine*, 1896, pp. 1-13; and 1908, pp. 457-60.

published at New York. An earlier American appearance, with Bishop Ken's hymn, was in a selection of "Hymns . . . for the use of Trinity Church, Boston," 1808, probably by the introduction of Duché's elder daughter, or of her husband, William Hill.

In the course of the Rev. Jacob Duché's tenure of the chaplaincy of the Female Orphan Asylum there was published by its organist, W. Gawler, a volume of "Hymns and Psalms used at the Asylum," which contained contributions by the Chaplain and by members of his circle. Thus, a private manuscript memorandum credits the words of Hymns vii and viii to the Rev. Jacob Duché; and concerning the tune to "Psalm lxviii, for Whit Sunday," it is in like manner stated "the melody of this tune was by Mr. T. Duché . . . the bass by his friend Barthelemon." In a new edition of the book, issued in 1801, the tune to which Hymn xiv is to be sung is attributed to T. S. Duché. The composer thus referred to, is the Chaplain's only son, Thomas Spence Duché, mentioned in an earlier paragraph, though not by name. He appears to have been an artist of considerable ability; and his portrait of Bishop Seabury, engraved by Sharp, is "dedicated to Benjamin West, by his friend and pupil." In the present home of the Female Orphan Asylum at Beddington, is an admirable oil painting by T. S. Duché, depicting in an allegorical style, the services of the Asylum to suffering humanity. The artist became an annual subscriber to the Asylum on July 24th, 1788, upon the same day he commenced to serve upon its Committee; and his name appears for the last time in the Minute Book on November 19th, 1789. It is stated in *The Gentleman's Magazine* for 1790, (p. 373) that he died in London on March 31st in that year, aged twenty-six years and six months, his mortal body being buried in Lambeth churchyard where, presumably, less than two years earlier, had been interred that of his paternal grandfather. An article in the REVIEW for April, 1907, by the Rev. James Hyde, on "Benedict Chastanier," mentions and briefly explains (pp. 195-200) a cryptic reference to one "Duché" in the pam-

phlet by John Wright, describing his pilgrimage to Avignon, published by him in 1794; but the wild assertions of such an enthusiast do not deserve even that extent of serious consideration. It is, however, quite possible that Thomas Spence Duché may have visited the Avignon Society, in the course of one of those unsuccessful journeys in quest of renewed health, of which his father writes to Bishop White, on August 30th, 1788.*

The Rev. Jacob Duché made no important addition to the literature of the external New Church. His anonymous preface to the 1786 edition of the "Doctrine of Life" has been already noted. The Hymn No. 575 in the present English Conference Collection, the first line of which is "Come love Divine thy power impart," bears his name. It had appeared in the Asylum Collection as "Hymn xxxvii. Fast" but its writer's name had been there withheld. It was published separately, set to music by Barthelemon, in 1790; and the words appear in *The Aurora*, for December, 1800. In or about the year 1787, there appeared in London a folio volume, the exuberant title-page of which may be severely condensed thus: "A New and Universal History of the Religious Rites and Ceremonies of all Nations in the World . . . By the Rev. Dr. William Hurd . . . This useful and entertaining work will be interspersed with a candid and impartial investigation of the principles and leading sentiments at this time taught in London . . . by the most popular of preachers of each denomination, such as . . ." Then follows a list of seventy-six names, one of which is the Rev. Jacob Duché: a circumstance which justifies the belief that the consequent "Account of the Doctrines of the New Jerusalem Church"† is from the pen of that "popular preacher."‡

* *The New Jerusalem Magazine*, 1866, p. 618. The assertion (p. 619) that he died in the South of France does not appear in *The Gentleman's Magazine* obituary notice.

† Republished separately, and anonymously, as a "twopenny" pamphlet at Bolton in 1797.

‡ For a fuller treatment of this matter see *The New-Church Magazine*, 1901, pp. 414-18.

On January 1st, 1789, the Rev. Jacob Duché resigned his official connection with the Female Orphan Asylum. At the meeting of the Committee in the following week, on January 8th, 1789, it was "Resolved unanimously that the thanks of this General Court be given to . . . Mr. Duché for his able, faithful, and conscientious discharge of the duties of those offices, and for his unremitted attention to the interests and property of this Institution." At the same meeting Mr. Duché's offer "to remain in the house and superintend the management of it during the vacancy" was accepted. At the General Quarterly Court of the Governors of the Asylum on April 1st, 1790, he was appointed a member of the Committee for the year ensuing, an honor which was repeated on April 7th, 1791, and—his non-attendance throughout the year notwithstanding—again on April 5th, 1792.

One of the retired Chaplain's occupations in the year 1790 was the publication of the third edition of his "Discourses," noted above. The title-page reads thus: "Discourses on Various Subjects by Jacob Duché, M.A., formerly Rector of Christ Church and St. Peter's in Philadelphia; and late Chaplain to the Asylum for Female Orphans, in the Parish of Lambeth, Surry . . . To which are added Two Discourses preached at the Chapel of the Asylum, now first published." An "Advertisement" subscribed "Sloane Street, Chelsea, October, 1789," announces that the two newly added, viz. Discourses xix and xx in Volume i, are also "printed separately to accommodate the subscribers to the first [or to the second] edition." It has been asserted,* "Not far from the time of this publication [the '*Discourses*,' first and second editions] and perhaps partly in consequence of it, he received the degree of Doctor of Divinity from one of the English Universities; most probably from Cambridge, the one at which he had formerly studied. If this be a true statement, it is difficult to account for the absence of the initials "D.D." from the title-page just transcribed.

* *The New Jerusalem Magazine*, 1865-6, p. 566.

Returning with his wife and two daughters to Philadelphia in May, 1792, Duché lodged there for a few weeks in the house of his old friend Bishop White, who after recording the fact, continues:

During their being with me, there took place the interesting incident of his visit to President Washington; who had been apprized of, and assented to it, and manifested generous sensibility on observing on the limbs of Mr. Duché the effects of a slight stroke of paralysis sustained by him in England.

On their return to Philadelphia, the family found there a few receivers of the New-Church doctrines, which had been introduced by James Glen.* In 1797 Mrs. Duché passed from this world, the circumstances of her departure, caused by an extraordinary accident, being deemed worthy of special note in *The Gentleman's Magazine* for June of that year. The same obituary notice includes the following: "In the circle of her acquaintances, both here [England] and in America, she will be as sincerely lamented as she was deservedly esteemed, and affectionately admired." On January 3rd in the following year, 1798, as already noted, the married partners were re-united in the Spiritual World. Their two orphaned daughters thereupon invited their grandmother, Mrs. Hopkinson, to reside with them; which she did till their marriage. The younger daughter, Sophia, is said to have married, in 1810, "John Henry, the agent of the Canadian Government." The obituary notice of her elder sister, Esther, by her friend John Stirling,†—as already cited above, briefly narrates the story of her marriage to William Hill, of the death of their three children in infancy, and of her husband on June 2nd, 1804, sketching also the history of the Philadelphia New-Church Society to the year 1818. At this point the writer of the notice

was under the necessity of returning to Europe, and it having so happened that Mrs. Hill had occasion to go thither at the same time, principally with the intention of having an interview with

* See THE NEW-CHURCH REVIEW, 1912, pp. 532-72, and 1914, pp. 548-60.

† *The Intellectual Repository*, 1836-7, pp. 105-7.

a person in France, with whom she had business to transact, she accompanied him in the same vessel to England, where they arrived toward the close of the year 1818.

Here is the only reference to the French origin of the Duchés, save that upon the title-page of the "Caspipina Letters," which has come under the notice of the present biographer. The obituarian continues:

Mrs. Hill here renewed her former intimacy with most of her old friends in the New Church who were alive, besides becoming acquainted with many new ones, by all of whom, it is unnecessary to say, she was much beloved and respected. After visiting France, and effecting the object of her visit thither she returned to England,

and, joining Mr. Stirling in the management of an Infant School for Children of the higher classes, in Glasgow, died there on December 27th, 1835.

Volumes from the Rev. Jacob Duché's scattered Library* are probably still extant. Mention of some of them has been noted, thus: In *The New Jerusalem Magazine*, Vol. xxv, Boston, 1852 (p. 25), the Rev. W. Goddard writing to T. H. Carter, under date December 16th, 1851, tells his correspondent:

My Apocalypse Revealed is the Manchester edition of 1791. This, by the way, was purchased of you in 1820, when you were a youth in the old store of Cummings and Hilliard, and is the very copy (as is evident from his name now standing therein) which formerly belonged to Mr. Duché, an episcopal clergyman of Philadelphia who has become so celebrated (in consequence of the pub-

* It also contained, as notified in *The New Jerusalem Magazine*, 1865-6, (p. 622), an interesting and important manuscript, "Reverend Mr. Okely's letter . . . to his brother Mr. John Okely . . . 1788." This letter was communicated by its later possessor, the Rev. W. H. Benade, to *The New-Church Messenger*, wherein it appeared on December 28th, 1861, and whence it was reprinted in *The Monthly Observer* for March, 1862. Parts of it are also reprinted in the REVIEW for October, 1914, pp. 555-6. The original document (or transcript) is presumed to have perished by fire, with Bishop Benade's library and other effects, in 1901.

lication of the Journal of the elder Adams) for his prayer at the opening of the Congress in that place.

The Library of the Academy of the New Church at Bryn Athyn, Pa., contains "four volumes of the *Apocalypsis Explicata* and one volume of the *Apocalypsis Revelata, princeps editio*, formerly the property of the Rev. Mr. Duché, of Philadelphia." This citation is from a letter dated March 25th, 1902, addressed to the present compiler by the late Bishop Benade, who adds—

As you are collecting information in regard to Dr. Duché, I may be permitted to mention the fact that an acquaintance of mine, Mr. Davis, a druggist, formerly in business at the corner of 17th and Vine Streets, Philadelphia, had made a very large collection of Duchéana. Whether he is still at that place, or even whether he is still living in this world, I cannot say. But as he must have left some traces of himself, and his books and papers, it would seem to be worth your while to do so.

Upon that hint a letter was duly dispatched, but it was returned through the "Dead Letter Office." A Philadelphian correspondent avers that Mr. Davis's collection was sold at auction after his death.

Not until the whole of the foregoing paragraphs had been roughly drafted in manuscript* did the article contributed, in three sections, by W. B. H. to *The New Jerusalem Magazine*, Vol. xxxviii, 1865-6,† come into the compiler's hands. He has read it with interest, gathered from it a few matters,—each duly acknowledged above,—and commends a perusal of the whole article to any who may have access to this good old American New-Church periodical. While covering the same ground as the present essay, the apportionment of space to details in that of half a century ago varies considerably, causing the two presentations to supplement each other, and thus to doubly benefit the student.

* Largely from two previous similar essays, by the same pen, in *The New-Church Magazine* for 1896 and 1909.

† Pp. 496-503, 561-9, 615-22. These initials surely, indicate the Rev. William B. Hayden, well-known and highly esteemed on both sides of the Atlantic.

Last year the complete cessation, a century ago, of hostility between the United States and their Mother Country, was, by various means, fitly celebrated. The same intervening time, surely, furnishes ample perspective for a revised estimate of persons as well as of events. In such a review and consequent re-assessment, Jacob Duché, the short-sighted or feeble-kneed politician, may be pardoned, if not acquitted. Of Jacob Duché the Christian man, contemporary verdicts, unanimously favorable, need neither reversal nor modification.

CHARLES HIGHAM.

THE SIGNIFICANCE OF ANCIENT RELIGIONS.*

BY PROF. FRANK W. VERY.

THIS work by a physician bears internal evidence of profound research. Many of its postulates seem worthy of tentative acceptance. Others are so exceedingly speculative that they must long remain in doubt.

Because the earliest Chaldean tablets have much to say about malignant demons, and because all savage races are involved in fetichism—e.g., the teraphim of the time of Abraham—it has been inferred that the earliest “religious” emotions were those of terror, invoked by any novel or inexplicable experience. On this foundation the author of this work builds his hypothesis that the upward development of brain tissue has come from sudden explosive impulses of terror which have opened new paths, or structural connections, in brain tissue; that tracts of brain tissue, at first associated with intuitional experiences, have been finally subdued and annexed as parts of the apparatus devoted to the reasoning faculties—the lower “palæogynic” tissue continuing to be the seat of outward, well known and little heeded sensual impressions, and the more prosaic conceptions founded on them; and that, as brain tissue develops by exercise, it serves as the vehicle for wider conceptions which may finally reach the idea of a “Divine,” wholly, however, by means of a superior exercise of “germ-plasm” in its more intricate organization as the necessary instrument for such higher functioning.

The fundamental conception is that of evolutionary cycles, or waves of development in the life of man in a

**The Significance of Ancient Religions in Relation to Human Evolution and Brain Development.* By E. NOEL REICHARDT, M.D. New York: Dodd, Mead and Co. 1912. Pp. 456, 8 vo. \$4.00.

three-fold order, consisting of one great world-wave of human life, on which are superimposed lesser waves of the rise and fall of nations, and the ripples of individual experience.

There is a good deal of learned discussion of history and archæology, on the supposition that there have been six stages of religious development, for which an explanation is sought in a structural evolution of brain tissue. Much is said of "racial movements." These are very vaguely defined. They can scarcely be called either ethnic or religious. Thus the Belgians and French are included in a "Protestant" racial movement whose center is England. The term "racial movement" is not exactly synonymous with the rise and fall of nations, notwithstanding some examples are taken from the history of the Egyptian, Babylonian, Hindoo and other nations. The polyglot Austro-Hungarian nation is itself only a part of a much wider Mediæval Catholic "racial" movement which culminated in the Renaissance.

As being inconsistent with a part of these claims we may note, that the great discoverers in electrical science have been deeply religious men, as Brother Potamian and Dr. Walsh have shown in their "Makers of Electricity"; but these discoverers number about as many Catholics as Protestants and have diverse nationalities, so that, when our author claims the nineteenth century, with its wonderful scientific development, as the culmination of the Protestant racial movement, he is speaking neither of the achievements of a race nor of those of a church. We should prefer to say that the great scientific movement comes from the new freedom of thinking which attends the establishment of the "new heaven"; but Dr. Reichardt does not recognize the *spirit of an age* as a causative principle, for we are informed that the advance in learning has a purely material basis in a special germ-plasm. These statements can only be reconciled on the supposition that a particular brand of germ-plasm has been introduced at about the same epoch by favored individuals among many nations and diverse reli-

gions, so that, considering the freedom of intercourse and intermarriage at the present day, the segregation of the so-called "Protestant" movement, conceived as a special stirring of the germ-plasm, is a little surprising; and if every new racial movement depends upon a germ-plasm, how are we to account for the scientific awakening and extraordinary modernizing of Japan? The germ-plasm hypothesis seems to require a good deal of stretching to cover the facts, while the doctrine of a spiritual guiding influx is to us far more reasonable; nor does a belief in spiritual causes imply that we overlook the necessity of having instruments for their ultimation. If germ-plasms, having such functions as these, can be shown to exist and to be capable of doing the work, we will consider them.

Dr. Reichardt assumes that there are germ-plasms of two sorts—structural and virginal. The last remains inert, save as it may receive the impetus which leads, not to individual, but to racial development through "the vitality of a definite organism which has its existence in the eternal life of the germ-plasm," handed on by generation, but guarded against individual meddling. Whenever such impetus is imparted, there follows a racial wave enduring for about a thousand years, and passing through a succession of phases characterized by initial aggressiveness, intolerance, race pride, increasing vigor, both physical and mental, and culminating in some great cultural achievement, or in the birth of some supreme individual who especially embodies the principle for which the race-movement stands.

To the Jewish racial movement is assigned the highest achievement, because it alone produced the conception of Jehovah; but we learn (*Arcana Cœlestia*, n. 1343) that "the Most Ancient Church unanimously acknowledged the Lord, and named Him Jehovah. . . . The Ancient Church . . . also acknowledged the Lord, and called Him Jehovah;" while the Jews had the name, but not the acknowledgment of Jehovah.

The anatomical argument will require a more detailed consideration.

The cortex of the human cerebrum is divided into several layers whose number, arrangement, and cellular constitution vary in different regions of the same brain. Some authors consider the most typical arrangement to be: first, a primary outer layer of cells, mainly of pyramidal form, and increasing in size with the depth; and, second, an inner layer composed of large pyramidal cells in its outer part, but of variable, smaller cells, passing into spindle-shaped cells on its inner margin, the whole immersed in a tissue of nerve fibers, small capillaries, and minute granulations.

Other histologists follow Meynert in depicting an outer zone of small pyramids, a broader middle zone of large pyramids, and an inner zone of cells having various shapes, as being the most typical order.

In either arrangement, the inner layers are penetrated almost to the middle of the cortex by bundles of nerve fibers, somewhat equally spaced, like the columns of a colonnade. In the orderly regularity of this columnar structure, and in this alone, is the human cortex clearly distinguished from the animal cortex. In the lower Mammalia, the structure is almost wanting. Thus although the disposition of cortical layers is very similar in man and mouse, "the cortex of the mouse is very poor in well marked fibers" (Dr. Robert Isenschmid, "*Zur Kenntniss der Grosshirnrinde der Maus*," *Abh. III, Akad. d. Wiss. Berlin, 1911*). In the lowest vertebrates, such as the Selachians, only the feeblest beginnings of cortical layers, and these only "at isolated spots of the front brain" (Burckhardt) are to be seen. Ontogenetically, the inner layer develops first and may be three or four times as thick as the outer layer in the young mammal, although reaching equality in the adult.

Premising these well established facts, it will be found that there is a good deal to favor Dr. Reichardt's hypothesis on the anatomical side. He adopts the two-layer scheme and considers that in primitive man only the cells of the inner layer were directly connected by fibers with the mass of medullary tissue, but that gradually more and more of the outer layer, which was at first wholly devoted to intui-

tions, wonder and terror, became arranged in orderly fashion, and its deeper parts then began to be furnished with fibrous connections to the lower and primitive brain—the columnar bundles—whereby man became more intelligent. After describing the cortical structure, he says:

The point of all this is that, as a matter of fact, the highest layer of cells in the grey matter of the brain is still completely separated from the external world. Below the highest layer there are cells which evidently belonged to it, but which have recently entered into relation with the outside world. Moreover, these higher cells of the cortex are far more numerous in proportion to the weight and bulk of the individual in early childhood than they are in adult life. They do not, in other words, increase in the same ratio with the rest of the bodily organization of the individual; whether they increase at all, indeed, is very doubtful. . . . These considerations strongly suggest that the cause of the different behavior of the brain cells of the new mind-organ in the two phases of human development is the fact that when they were first added to the anatomy of the individual they did not arise by a process of extension from the cells of a pre-existing mind-organ, but were derived by a separate origin from a part of the germ-plasm separate and distinct from that which produced the pre-existing organization of the individual. Because of this mode of origin, they remained throughout the whole course of the Archaic period separate and distinct from the cells of the pre-existing mind-organ.

Luys says:

It is probable that if things occur in the brain as we have seen that they do in the spinal cord, the zones of small cells of the cortical substance, those which are immediately subjacent to the *pia mater*, are particularly devoted to the reception and elaboration of the transformed sensorial impressions, and that reciprocally the zones of the large cells which occupy the deep parts are more especially set apart for the manifestations of voluntary movement. (*Iconographie Photographique des Centres Nerveux*, p. 66.)

This is a pure surmise. Reichardt gives a very different interpretation and assigns diverse spiritual functions to different cells in a manner equally hypothetical; but it seems to us probable that all of the cells of the cortex will be found to have a dual function, that is, they can be used

either for purely physical processes of sensation and volition, or for furnishing an instrument by which thought and affection, which exist primarily in the spiritual atmospheres, can lay hold on the ether and even send vibrations through the aura to great distances. Swedenborg says that the thought of an embodied spirit moves the ether, while speech in which there is underlying thought, moves ether and air simultaneously. Mind and brain develop together. Were there no, as yet, undisciplined brain cells, perhaps no new skill could be acquired.

Swedenborg tells us in his work entitled "The Brain" that it is the distinct office of the cortical glands to prepare the fibers (Vol. I, n. 87). "The centers are thus situated and congregated near the surface, in an inverse order to that observed in simple forms where the centers are in the middle" (*Ibid*, Vol. I, n. 90). He also teaches that the spirit rules the body through the preliminary "opening of a way" at the time when brain tissue is being formed:

The order is for the celestial to inflow into the spiritual and adapt it to itself, for the spiritual thus to inflow into the rational and adapt it to itself, for the rational thus to inflow into the scientific and adapt it to itself. And there is really such an order when a man is being instructed in his earliest childhood, but it appears otherwise, namely, that he advances from scientifics to rational things, from these to spiritual, and thus at last to celestial things. The reason it so appears, is that the way may be opened for celestial things which are inmost. All instruction is merely the opening of a way. (*Arcana Cœlestia*, n. 1495.)

Swedenborg is telling us here of the upbuilding of a spiritual man, formed out of heavenly substances. Dr. Reichardt is thinking of the building of a brain and the opening of a way of communication between the highest brain cells and the body through the nerve fiber; but the two processes have a most intimate connection.

If there is truth in Reichardt's hypothesis, it must be in connection with this "opening of the way" for higher things in a progressive development, or as we should prefer to put it, in a restoration of the race. In addition to the two

principal layers rich in cells, there is an uppermost, or outermost layer, of small bulk and almost devoid of active cells or least glands, the few cells which are found being very small and apparently unconnected with the medullary part of the brain. It is one of the merits of the present work that it distinctly recognizes a progressive development of brain tissue, taking in successively higher and higher layers by admitting them into the circuit. It may be that the outer layer, at present almost devoid of cells, is coequal in importance with the other two, and that yet higher faculties will be evolved when this layer becomes developed and disciplined. At present only the lower parts of the outer cellular "neo-andric" layer have been organized.

The claim is set up that even as the outer, or intuitional layer of brain cells has been gradually developed from an organ of wonder and of supposedly supernatural impressions in primitive races, into that which among the highest races of mankind constitutes the basis of a rational mind—a promotion which gives to these least glands of the outer layer, now at length furnished with fibers and thereby functionally connected with the whole body, a command over the forces of nature by enabling the rational mind to grasp, for the first time, the meaning of natural law—just so this orderly development and organization will eventually penetrate still further, and will include the highest zone of the cortex with resultant enlarged powers of prescience and still greater capacity for the conquest of nature and of spirit; all of which seems reasonable, and is in accordance with known progressions in phylogenetic order, as well as with the statement already quoted from Swedenborg's work, "The Brain."

That the outermost granular layer—poor in cells—is a region of brain tissue destined to be progressively organized and annexed to the active cellular layers, is also indicated by the fact that it constitutes a much broader zone of tissue, not yet thoroughly organized, in the lower Mammalia. Thus, according to Meynert, this layer constitutes from one-eighth to one-tenth of the whole cortex in man,

one-sixth in the dog, one-fifth in the cat, one-fourth in the bat, and one-third in the calf and deer.

We wish here merely to object to the assumptions that these progressions consist solely in a mechanical growth and development of the germ-plasm, and that they have never existed on this earth before; because we maintain that it is the soul which originates the body, and not the body the soul. An influx from the spiritual heavens invigorates the spiritual degree of the race-mind, and as there seems reason to suppose that its organ may be the middle layer of the cortex, the latter ought to respond at the present era in a more vigorous growth. But this organ has never been entirely lacking. Without it, man would sink to the level of the lower animals which do not possess it. The fact of prime importance—if this supposition is to be justified—is that a possible third, or upper layer, the abode of the soul, the organ of the inmost, or celestial degree of wisdom, now lies waste. Its cells are mere rudiments, and besides being without organized connection with the medulla, they are no longer connected with the cerebellum.

But it was not always thus. There was once a Golden Age of full affectional life, when the love of every human being shone forth in the face in a beauty indescribable, and there was immediate perception of heavenly wisdom. Afterwards when mankind began to dissimulate, these cerebellar connections were destroyed, and fibers from the cerebrum were translated into the face which overruled those from the cerebellum (*Arcana Coelestia*, n. 4326).

Swedenborg tells us nothing of a "celestial" layer of the cortex, and rather implies that the celestial life was dominated wholly by the cerebellum. Still, as there are three subordinate layers of the outer cortical layer in some parts of the cortex, the outermost only feebly developed, we might suppose that with the loss of heavenly life, physical faculty ceased and its organ in the brain withered.

We have difficulty in receiving some of the author's speculative interpretations of history, founded on other speculations as to brain development. Of the two, the last are

the more acceptable. One can but wonder how a savage would view these labored explanations of fetichism. He who has seen the spiritual beauty of the Egyptian mysteries can never be satisfied with these literal renderings.

We are decidedly of the opinion that the curve of world development should be inverted. Judaism does not seem to us to represent the highest achievement of the race, but, on the contrary, shows us its lowest fall and most dire extremity. We wish, however, to acknowledge that Dr. Reichardt goes far towards a more satisfactory conception by maintaining that the outcome of the long process of successive racial cycles could only accomplish the evolution of a new organ of mind. It could not redeem the human race. Nothing short of the revelation of Jehovah in the person of Christ could do this. God is "the Creator of the material world and all its laws. He would be hiding Himself from us, and not revealing Himself to us, in the breaking of any of these laws." With the doctrine that the miracles performed by Jesus, the Messiah, and that of the Incarnation involved no real abrogation of the laws of nature, but were simply a fuller exemplification of the Divine creative influx into nature, and of methods which are eternally the same in principle, though wonderfully varied in more ways than we can foresee, we can have no quarrel; but the author's statements seem to us mutually contradictory. The pictures of Christ "revealing in Himself the Heavenly Father," and yet as "absolutely ignorant of all that was happening among the Greeks and Romans"; Christ as "Son of God," though still remaining "the simple ignorant son of a carpenter," are incongruous. He who needed not to learn of man, for He knew what was in man, had sources of knowledge not open to us. He who could read the inmost thoughts of men, and could tell the Samaritan woman her whole past history, was certainly not ignorant of events then transpiring among the Greeks and Romans.

In dismissing the "brain-cell" part of Dr. Reichardt's hypothesis, we may resume that the orderly arrangement

of the cells of the outer cortex, and the segregation of their fibers into parallel columns in their passage through the inner cortex, are the only distinctively human things in this structure. Intricate as the suggested evolution appears—and here it must be remembered that only general principles have been mentioned, and that for the minor details we must refer the reader to the original—it is not necessarily more intricate than the actual process has been; yet the combined intricacy and speculative trend of the projected explanation inevitably gives it an air of artificiality. The diversity from the human progressions and retrogressions recorded in the Word stamps the explanation as, at any rate, only partially true; while the parallel though imperfect phylogenetic development in the animal creation robs the process as a whole of any distinctively unique position.

Three physical functions inhere in the cortex, namely, consciousness of sense impressions, voluntary origination of muscular motion, and voluntary inhibition of muscular motion. Besides these, the cortex has some part to perform in respect to the activities of thought, but this appears to take place irrespective of its other functions, and there is no reason to suppose that some one cortical layer is especially set apart and consecrated to thought. We must suppose that the same brain cells are used either for a thought or for an action. Thus the memory of an action is perhaps a stirring of the same brain cells that took part in the action, but with such an exact equality of inhibition that the impulse gets no farther than the cortical layer.

The doctrine that the highest religious states have been slowly evolved out of a succession of perverse and horrible monstrosities, appears to us as itself monstrous. If this were true, whence could come the glimpses of exalted perceptions in almost savage races? Whence the hidden spiritual meaning in folk tales and primitive mythologies? The Zuni tale of "The Youth and his Eagle" warns against the sin of profanation. The blind misinterpretation of the myths of ancient Egypt, which sees in them nothing but literalism, fetichism and gross nature-worship, is a dese-

creation of a pure symbolism which contains wisdom too high for the present age, but protected from profanation by the obscure and parabolic language in which it is set forth.

We should be giving a false impression, however, if we did not recognize the high spiritual trend of much of the thought in this book. "In the sublime figure of Jehovah the religious consciousness revealed to humanity the true Creator and the final purpose of the great process" (p. 298). "Jehovah was a Being who stood right behind and separate from this supernatural world hitherto revealed—alone, eternal, and altogether transcendental" (p. 311). There is, it is true, something more than a suggestion that God did not reveal Himself to man, but that the new mind-organ discovered Him. If this were all that there is to Divine "revelation," if the Word must be subjected to the criticism of natural science like any other "discovery" of the finite intelligence, if the maximum impetus of the generic wave spent itself in Judaism, what can save the Word, and what can prevent the final subsidence of the wave in that animalism from which it commenced? The author sees this dilemma clearly. The one loophole of escape is in the appearance of Christ, to which Divine manifestation he gives a unique position in the life of the world, and one unconnected with any racial wave.

The recognition of the true nature of the original vision of Jehovah lights up with a brilliant significance the revelation of God which manifested itself in Christ some five hundred years after the end of the period of racial inspiration which had brought the great intuition into the world. The point of view that it opens out compels one to acknowledge that Christ was, in very fact, the expression in flesh and blood of that original idea which, for the Jews, was the beginning of all things. (P. 340.)

The God whom Christ reveals to us accepts, as the true Creator, the responsibility for all the blemishes that human beings are liable to. . . . Greater love and tenderness, indeed, is shown towards those who suffer from imperfections and blemishes than to those who are perfect; for the former have suffered much more through the cosmic process for which the Creator is respon-

sible than the latter. And above all, no consideration for his own purity, for his own safety, or for his own spiritual development, must deter a man from mingling with the world, and with everything that is most debased and corrupt in the world. Christ Himself associates with publicans, with harlots, and with sinners of all kinds; He touches the leper and thereby becomes Himself an outcast; and in many different ways He shows His absolute disregard of St. Paul's aphorism that evil communications corrupt good manners. The love that Christ reveals in Himself is therefore in every particular the attitude of the true Creator of the material world. There is nothing like it in any other religion or in any other religious teaching. (P. 341-342.)

Symbolism is found in the Old Testament, but without knowledge of correspondences, this obscure recognition is lost at one of the points where it is most needed:

The creation depicted in Genesis is that of the material universe. . . . The old Babylonian myth is principally concerned with a sequence of events in the supernatural world of the gods. . . . In sharp contrast to this, the authors of Genesis declare the material universe as the only existent reality, and emphasize the fact that it is this material universe that Jehovah has created, and nothing else. (P. 324.)

With such absence of insight into spiritual realities, symbolized by the letter of the Word, the supposed explanation of symbolism loses its value and becomes both irrelevant and incongruous.

From the point of view of evolutionary biological philosophy a strong case is made by the author. Here is the point: The theory of a dual germ-plasm "adequately accounts for the existence of characters which may not be of any particular value to the individual in the struggle for existence; for the permanent separateness of all genera and species; and also for their enormous number and diversity" (p. 438). The theory postulates "an independent creative element constantly furnishing the basis of fresh points of departure for Natural Selection to work upon" (p. 439); and further, the author contends that it furnishes the only satisfactory theory for the origin of social life, whether in ants and bees, or in man:

In other words, the only possible tendency of natural selection is to make the individual more and more selfish and individualistic, more and more capable of maintaining his existence in the solitary state, and more and more incapable of entering into a social combination. (P. 439.)

In biological evolution, Dr. Reichardt explains that there is a contest between the energy of generic growth and the freedom of the individual, in which the former ultimately prevails on account of the continuity of existence of the virginal germ-plasm through long ages, unless some epochal change in the environment especially favors the inherited structure of the individual. In general, it is the social function which dominates, and the individual must either conform, or perish, unless he can escape to a more favorable environment.

Given a Divine influx into nature as cause for variation, the hypothesis of the two plasms seems competent to reconcile the lack of hereditary transmission of characters acquired by the individual with the undoubted effect of usage in the long run.

Dr. Reichardt suggests that the breeder who artificially selects certain favorable variations, is taking advantage of the "generic growth" of the virginal plasm; for "after a certain time, no further efforts are of any avail in producing further development." In short, that particular generic wave has exhausted itself. If selection were the only thing to be considered, there is no reason why the progression should not go on indefinitely. This argument is a powerful one, and coupled with the proviso that the origin of the creative wave must be a special spiritual influx, directing the interior growth forms, it clears up many difficulties.

FRANK W. VERY.

EDITORIAL DEPARTMENT

INDIVIDUAL CUPS AT COMMUNION.

TWENTY years have elapsed since the agitation for individual cups at communion began. It originated with a physician in Rochester, New York, who was interested in the modern germ theory of disease. It occurred to him that diseases might be communicated from lip to lip by the common cup at the Holy Supper. He examined the remains in the cup by the microscope, and found what he believed to be disease germs. The matter was then brought before the Rochester Pathological Society, thirty-eight physicians being present, and the following resolution was unanimously adopted :

Whereas, there is accumulated evidence that contagious diseases of the mouth and throat are often present when not suspected in individuals who mingle freely with the well, thus exposing the latter to the danger of contagion, and whereas the custom of passing the communion cup in churches is not without danger of communicating contagious diseases, therefore it is

Resolved, That we recommend that the communion ordinances of the churches be so modified as to lessen the liability to the transmission of contagious diseases which we believe attaches to the prevalent method of observing the ordinance referred to.

In accordance with this recommendation one or more churches in Rochester adopted the use of individual cups at communion. It was only a feature of the regular duty of the medical profession to do all in its power to save humanity from the ravages and suffering of disease. No objection can be made to these efforts along ordinary lines. Indeed, it would be culpable neglect of duty for physicians not to warn communities against unsanitary conditions of life in the homes, or premises, or schools and workshops of the city. And while

no other motive should be attributed to them than an honest and conscientious desire to be faithful in their calling in obedience to the teachings of the church itself, still, it is not surprising that many clergymen and editors of the religious press resented this recommendation as an interference on the part of the medical profession with their sacred prerogatives, or else regarded it as an unnecessary disturbance of a time-honored religious practice by modern science carried to excess, or gone microbe mad. Even the secular press sympathetically joined in this feeling of resentment. For instance the *New York Sun* said, "So striking an instance of the practical interference of science with religion is unparalleled in the history of Christianity. . . . The kiss of peace was given up by the church from a loss of love; if it had not been it would now be included in this demand of science." Some branches of the church seemed to answer in anger. *The Presbyterian* was quoted with approval by the *Herald and Presbyter* as saying,

When the church goes into the goblet business to accommodate the high-toned slaves to the modern fad about microbes, she may as well recall her missionaries, give up the doctrine of the brotherhood of man, and go into the tin-cup trade in the interest of heathenish and pretentious science."

But the *Congregationalist* took quite a different view, saying,

The annual pilgrimages of the Mohammedans to Mecca cause widespread misery and many deaths from contagious diseases, because throngs of the pilgrims persist in bathing in a pool of stagnant and filthy water which they consider sacred. Nothing short of the strong arm of the law can enforce ordinary sanitary regulations among such infatuated heathen, but intelligent American Christians need only to be convinced that a religious custom is dangerous to amend it so that it will not be objectionable to any reasonable mind.

The New Church has no quarrel with genuine natural science, and never can have. In her thought science is the hand-maid of religion; but she has not yet been convinced that there is the practical danger in the common cup that has been feared—at least not at communion. She can but approve of the bubbling drinking fountains for water at schools, railway stations, and public parks, as a matter of cleanliness where the

common cup cannot be washed frequently with thoroughness, as well as a preventive of possible contagion when epidemics are rife; but at communion, among Brethren of Christian habits, the thought of cleanliness need not be so prominent, and the possibilities of contagion of unconscious diseases is reduced to a minimum by the use of fermented wine, since even a small percentage of alcohol has some power as an anti-septic. And one of our ministers who consulted a physician in whose wisdom he had great confidence learned, that in his judgment, the only contagion at all likely to occur would be syphilis of the lip, the presence of which is not to be expected criminally, although it is sometimes contracted innocently from utensils which touch the lips in common life.

In the Roman Catholic Church this question never arises, for the priests alone drink from the cup, the wafer of bread alone is administered to the people. In the Episcopal Church also the subject has never been mentioned for public discussion. The people come forward in groups, kneel at the communion rail in the chancel, and receive the bread and the wine from the priest, instead of from one another, and the thought of other lips is less prominently suggested. Kneeling in prayer the communicant sees nothing of how it is done. He trusts the priest for all this. And not infrequently the priest wipes the edge of the cup with a napkin between the passing of it from one to another. There is a rubric at the close of the service in the "Book of Common Prayer," which reads as follows, "If any of the consecrated Bread and Wine remains after the Communion, it shall not be carried out of the Church; but the Bishop and other communicants shall, immediately after the Blessing, reverently eat and drink the same." An Episcopal clergyman, remarking upon this requirement, by which he and his brother ministers drain what is left in the common cup after it has been used by large congregations, concludes that there is not much practical danger of communicating diseases in this way, for he adds, "We Episcopal ministers are a pretty healthy set of men."

When this question first arose, in 1894, the Council of Ministers of our General Convention were asked to consider it,

by the New-Church Societies in Providence, Rhode Island, and in Portland, Maine. The feeling prevailed that there is no real danger of harm coming from the common cup, and that it is desirable to observe the sacrament in a manner as nearly like the Lord's way of instituting it as possible.

The year following, 1895, the Detroit Society asked the Council of Ministers to consider the question again. The Council instructed its Secretary to send the following reply:

Dear Brethren, Your Pastor, Rev Louis Rich, has brought to the attention of the Council of Ministers your desire to hear what its members may have to say in regard to the use at the Holy Communion of individual cups. In partial reply to your inquiry we may first say that all the Societies are of course perfectly at liberty in such matters and that the Convention, of which the Council is a part, has therefore only an advisory function in the case. It happens that the same subject was brought before us last year from the Societies in Providence, R.I., and Portland, Maine, and that it was then somewhat fully considered. The result was that these societies did not adopt individual cups, and so far as we know no New-Church Societies have done so. The fear of disease, which gives rise to this innovation, seems to us to lack serious grounds, and we feel that to yield to this fear is likely to lessen the feelings of trust and security in the Lord which especially enter into the Sacrament. To yield to this fear in daily life would prevent us from employing almost all the agencies of modern life, and this life would lose all peace and pleasure. We feel also that the use of a cup in common embodies that sense of brotherhood which is essential to a true communion, and we find an important statement in the "True Christian Religion," n. 433, as to the Paschal Feast and its significance: "Union itself was then represented by the breaking and distribution of bread and by drinking from the same cup and handing it to another. In Matthew xx, 23, the Lord saith to James and John, "Ye shall drink indeed of my cup"; and in Mark x, 38, He speaks of the cup which He would drink of, and asks if they can drink of that cup; thus presenting to us a sweetly suggestive thought to which the use of individual cups opposes itself. For these and other reasons, which at a busy season cannot be fully stated, the Council would affectionately advise that you would do well in not adopting the innovation.

T. F. Wright, Secretary.

The first New-Church Society to adopt individual cups was, the writer believes, that at Brockton, Mass. They were presented by Mrs. Henry A. Ford, in memory of her deceased

husband, who before his death failed in an effort to introduce them. But sentiment had so changed that when Mrs. Ford offered them the Society accepted the gift without a dissenting voice. They were used for the first time December 25, 1898. There were two cones of little silver plated goblets, lined with gold, of fifty each, and one of thirty. Each cone was surmounted by a cross which served not only as a symbol, but also as a handle when passed. Not long after the neighboring Bridgewater Society of the New Church received a similar gift, but of solid silver. And from this beginning the change gradually extended to Society after Society of the New Church, until now the communion is administered with individual cups in New York, Philadelphia, Providence, Cambridge, Newtonville, Roxbury, and a number of other places, to the writer's knowledge; and in the Protestant Churches of the United States quite extensively.

At the session of the general Convention, held in New York City May 25, 1910, the question came up, probably for the last time as the action then taken seems adequate to meet all future needs. The following communication was received through the Council of Ministers, and the reply prepared by the Council was adopted by the Convention (Journal, 1910, pp. 62-64):

ADDRESS TO THE GENERAL CONVENTION OF THE NEW JERUSALEM IN THE
UNITED STATES OF AMERICA.

DEAR BRETHREN: As has been mentioned in my last two reports to the Board of Home and Foreign Missions, "a divergence of opinion" has long been prevailing within our small congregation as to whether, from a New-Church point of view, the using of special cups in the Holy Supper may meet with any real objection or not.

On the one hand some have urged that such use is "irreconcilable with a Communion in a true Christian spirit," and that therefore the Church "cannot give its sanction" to it. On the other hand, it is held—as I have also declared—that nothing is contained in the doctrines of our Church that may *prevent* the use of special cups, for which reason it must be left to each individual, if not to the congregation itself by vote, to decide which of the two forms they want to adopt. To make room for both forms, I administer the Sacrament *in both ways*, using special cups and the common cup alternately.

This divergence has resulted in much discussion, verbally as well

as in print, without leading to any conclusion that may be accepted by all. It has also had the deplorable effect upon the members maintaining the sole use of the common cup as "the only right one," that they have regarded themselves justified in staying away from the service and the other meetings of the congregation as long as both forms are used.

Now, as circumstances seem to make it desirable, as a minister ordained by authority of the Convention, and as a member of this body, I hereby appeal to your judgment, asking you to pronounce yourself directly upon the matter *in its doctrinal aspects*, by referring it to your Council of Ministers, and I shall only be too glad to conform to your declaration.

Looking forward to your most respected reply, I remain

Yours fraternally,

S. CHR. BRÖNNICHE, *Pastor of*

The Congregation of the New Church in Copenhagen, Denmark.

April 15, 1910.

FORHAABNINGSHOLMS ALLE 7, 4 SAL,

HAVEHUSEL, COPENHAGEN, DENMARK.

To the Rev. S. C. Brönniche,

DEAR BROTHER: Your letter is received telling of the difficulty which has arisen in the Copenhagen Society in relation to the use, in the Communion, of one common cup or of individual cups, and asking instruction and advice.

The doctrine most directly bearing upon the subject is that which shows that in Christian worship the spirit is of the first importance, and the form of subordinate importance; in accordance with the Lord's words to the woman of Samaria: "The hour cometh, when ye shall neither in this mountain, nor yet at Jerusalem, worship the Father. . . . The hour cometh, and now is, when the true worshippers shall worship the Father in spirit and in truth: for the Father seeketh such to worship him. God is a Spirit: and they that worship him must worship him in spirit and in truth." (JOHN iv, 21-24.)

This doctrine is applied to worship in general in "Arcana Cœlestia," nn. 1175, 10436, and in many other places; and is applied to the Holy Supper in particular, in "Arcana Cœlestia," n. 10522, "Heaven and Hell," n. 222, "New Jerusalem and Its Heavenly Doctrine," n. 213, and in other places. It is not of first importance that the Holy Supper shall be observed in this manner or in that, but that it shall be kept in reverent acknowledgment of the Lord Jesus Christ; the mind being freed, by repentance, from all unheavenly thoughts and feelings, and open to receive the Lord's gifts of truth and love.

The external form of observance is also deserving of careful consideration in its place. As you know, one common cup was formerly

in almost universal use, and it has in its favor, that it comes nearer to the example of the Lord when He took the cup, and gave thanks, and gave to the disciples, saying, Drink ye all of it (MATT. xxvi, 27: MARK xiv, 23: LUKE xxii, 20). The practice among the early Christians, of drinking from the same cup and handing it to one another, is mentioned in "True Christian Religion," n. 433, as representing conjunction. It should be noticed, however, that this passage occurs not in a chapter upon the Holy Supper, but in a chapter upon Charity, and can be regarded as applying to the Holy Supper only as a state of charity is related to communion with the Lord. For the reasons mentioned, the use of a common cup is felt by the larger number of our New-Church Societies to be the form which most fittingly accompanies and expresses the sacred spirit of the Sacrament. In several of our Societies individual cups are used in the belief that they are more wholesome, and that in this manner of observance thoughts disturbing to some persons are removed, leaving the mind more free to dwell upon the sacred significance of the service. This variety of usage in our Societies is freely allowed, as consistent with our belief that the spirit in which we come to the Lord's table is of first consequence, and that it is not of vital importance whether a common cup is used or many cups.

In relation to your present difficulty, we consider that the first duty of the Society is to recognize the relative importance of spirit and form in the observance of the Holy Supper, and to agree that no question as to the manner of administering the Sacrament shall be allowed to disturb its spirit. When no undue importance is attached to the form of observance, we trust that it will be easy for the Society to set personal preferences aside and to unite in this holiest act of worship.

S. S. SEWARD, *President.*

It is surprising to find how little is said of the cup in the writings of the New Church—scarcely any thing. And this, doubtless, is because it is of so little account apart from that which is contained in it, just as the body of man is of no account apart from the soul it contains. "By cups, goblets, vials, and plates similar things are signified as by their contents. . . . That those things are signified which are contained in them, may be evident from the following passages: Babylon hath been a golden cup in the hand of Jehovah . . . (Jeremiah li, 7). Can ye drink of the cup that I shall drink of? (Matthew xx, 22.) Father if it be possible let this cup pass from me (Matthew xxvi, 39). Jesus took the cup,

saying, Drink ye all of it; this is my blood of the New Covenant (Matthew xxvi, 27)" (Apocalypse Revealed, n. 672). We have given only a few of the Scripture passages cited to show that the cup is of importance only as it signifies the wine. But Swedenborg goes farther, and reminds us that the bread and wine even are of importance only on account of the spiritual and Divine things signified:

One enlightened from heaven may perceive in himself that flesh and blood in these passages [e.g., Except ye eat the flesh of the Son of Man, and drink his blood, ye have no life in you (John vi).] do not mean flesh and blood, but that in the natural sense they both mean the passion of the cross, which they were to keep in remembrance. Therefore when the Lord instituted this supper of the last Jewish and first Christian passover, He said, This do in remembrance of Me (Luke xii, 19). So it may be seen that the bread and wine do not mean bread and wine, but in the natural sense the same as flesh and blood, that is, the passion of His cross; for we read, Jesus brake the bread and gave to His disciples, and said, This is My body; and He took the cup and gave to them, saying, This is my blood (Matthew xxvi). Therefore also He called the passion of the cross a cup (Matthew xxvi, 39, 42). ("True Christian Religion," n. 704.)

In the next number Swedenborg goes on to show that the flesh, blood, bread, and wine mean the celestial and spiritual things of the affections and thoughts which correspond to them. And we know how little it profits us if we partake of the bread and wine at the Holy Supper and fail to receive these corresponding spiritual gifts of which they are intended to be only the vehicle.

And yet there is a difference between the wine, in this respect, and the cup which contains it. For Swedenborg teaches that the representative worship of the Jews in Old Testament times had the power of correspondences (the relation of cause and effect between the spiritual world and the natural) to keep heaven in connection with the earth, and so save the human race from perishing while waiting for the advent of the Savior (Arcana Cœlestia, n. 2523). And of all these representatives the Lord saved two only for the Christian Church. "Of them all the Lord retained but two, to contain all things of the

internal church in one aggregate; these two are Baptism in place of washings, and the Holy Supper in place of the Lamb" (True Christian Religion, n. 6700). Therefore the water of Baptism and the bread and the wine of the Holy Supper are essential representatives with the power of correspondence. But the cup is never spoken of as an essential; the wine is an essential, and the cup has its significance only from its contents. When the Lord took the cup and said, Drink ye all of it, the essential thing was that He took the wine, and gave the disciples the wine to drink. So whether the common cup or the individual cups are used, the essential thing is accomplished, the wine is administered. There is only one wine, and all drink of it. Congregations who have adopted the individual cup, speak of the great satisfaction that they find in holding the cup in the hand till all have been supplied, and then all drinking of the wine together, at the same time, as they have been accustomed to do with the bread. It brings a feeling of communion with the Lord in common dependence upon Him in love and fellowship with one another, in greater fulness, they declare.

But, on the other hand, when the Lord instituted the Holy Supper, it is generally believed that he took one cup from the paschal table, blessed it as He had been blessing the cups ceremonially in their order as prescribed for the paschal feast, and after drinking from it Himself passed it to His disciples, saying, "Drink ye all of it." Edersheim says:

I have often expressed my conviction that in the ancient Services there was considerable elasticity and liberty left to the individual. At present a cup is filled for each individual, but Christ seems to have passed the one cup round among the disciples. Whether such was sometimes done, or the alteration was designedly, and as we readily see, significantly, made by Christ, cannot now be determined. (Edersheim's *Life and Times of Jesus the Messiah*, p. 496, footnote 3.)

To try to determine this, and to make it the ground of an argument for the common cup, would be as useless as the controversies over Baptism by sprinkling or by immersion. The New Church asks only that the essential be fulfilled, namely, that the water be applied to the brow where life is

in its first principles. The question of whether the application shall be made by either method, sprinkling or immersion, can properly be left to individual choice. And so as to the method of administering the wine of the Holy Supper, whether by a common cup or by individual cup, it can properly be left to the choice of each pastor and his congregation. The essential is that the Lord's words shall be observed, saying, "Drink ye all of it," the wine.

H. C. H.

SOME ECHOES FROM THE COUNCIL OF MINISTERS.

THE Council of Ministers met this year in Baltimore and held its sessions on the three days from the 4th to the 6th of May. The Council enjoyed in a marked degree the congenial social and spiritual atmosphere which Baltimore never fails to provide from its long and devoted New-Church tradition. The memories of the place where the New Church first took form as an organized body on this Continent, and where from April, 1792, it has had a continuous existence, must always heighten the spirit of loyalty and help to make the presence of the New Jerusalem more real.

The deliberations of the Council were conducted in a manner quite in harmony with the atmosphere of a church body borne up by such memories and sentiments to a closer union with the God of Love, the Everlasting Father, the Prince of Peace.

Besides the important business transacted, there were three principal topics offered for consideration, with assigned papers. It was inevitable that questions forced upon the attention of the Church by the European war should receive earnest discussion. The topic actually presented was, the reconciliation of the doctrines of self-defense and non-resistance. While there was considerable divergence of expression in the papers on the subject, they were in substantial agreement in the attempt to make the reconciliation hinge on the distinction between the literal and the spiritual sense of the Bible, or in

general the distinction between the natural and the spiritual planes of life. They all directly or indirectly admitted that in practical life the reconciliation is impossible. As one of the papers put it "self-defense and non-resistance are in the nature of things irreconcilable"; and this seems to be the obvious and safe position. It is dangerous, if not inconsistent, to assume that a thing may be true in principle but not in practice. To say that non-resistance is a true principle is another way of saying that it is a law of conduct. If so, it applies to the particular case, or else it is no law. On the other hand, if self-defense is permitted in practice, it must be for some good reason and this reason would be the law for the particular case, but this would make self-defense true in principle.

The difficulties were most keenly and definitely felt in dealing with the injunction "resist not evil" and with Swedenborg's strong and positive assertion that self-defense is a Christian motive and principle. In substance, the position taken with reference to the former was that the command applied to the motive, and required that the act of resistance should be itself free from the evils of hatred, revenge, and retaliation. So interpreted the real and proper meaning of the command would be precisely expressed by changing it to "resist not evil with evil." This seems to be a dangerous liberty to take with the language of Divine Law. But in fact it does not answer the direct question raised; on the contrary it dodges the issue by the scholastic device of making a distinction, and then choosing a preferred alternative. The question at issue was, Whether resistance *per se* is right or wrong, Christian or not Christian. That this was the real issue, was shown in the subsequent discussion which developed two opposing sides; one maintaining that non-resistance is the practically successful and Christian method of dealing with evil, the other holding that it would be virtual wrong doing in that it would be indirectly aiding and abetting the evil-doer. It is admitted as obvious that the Christian law requires that the resistance should be free in spirit and motive from hatred, revenge, retaliation, and other evils. There is no gain-

saying the fact, however, that Christian experience, not to speak of Greek morality as exhibited by the Platonic Socrates, throws weighty evidence in favor of non-resistance *per se*. As usual, however, the practice of Christians has in this case also compromised the issue and Christian scholars, witness the commentators, have resorted to all sorts of interpretations, explanations, and excuses.

The Greek itself, it must be admitted, is ambiguous in at least two respects. In the first place, the word ἀντιστῆναι, in this place translated invariably by the Latin derivative *resist*, means, according to its transitive or intransitive use, either to set one thing against another so as to oppose, contrast, or compare; or to stand up against, to withstand. As the aorist infinitive active, the form in question would naturally be used transitively, then taken in the etymological, primary, and usual sense the meaning would be, to set one thing against another; and the context would suggest if not require the translation, but I tell you not to set evil against evil.

The second ambiguity is the meaning of τῷ πονηρῷ, which may be either masculine or neuter. If the former, the meaning would be, the evil man; if the latter, it would mean evil in general, evil in the abstract, or the evil deed. Then the alternative translations would be: not to stand up against the evil man, or not to set evil deed over against evil deed. In view of the ambiguity here presented, and the requirements of the context, it seems that the translation, resist not evil, is hardly obligatory. The choice would seem rather to lie between, do not oppose the evil man as a person, but meet his evil deed with good deed; or simply, do not return evil for evil. As a matter of fact the translation, resist not evil, has never been accepted in principle or in practice by the Christian community and there seems no reason why the text of the Gospel should be burdened with this impracticable and indefensible language.

The discussion of the doctrine of self-defense was complicated by the effort to make the conclusion square with Swedenborg's statement of the case together with the effort to formulate an unqualified condemnation of war. Some of

the ministers were much surprised that the Council could not frame a straight-out unanimous condemnation of aggressive war. The difficulty about dealing with the fact and principle of non-resistance was carried over to the discussion of self-defense. Self-defense is in the very nature of the case resistance to aggression; and in so far as aggression is an evil, self-defense and resistance to evil are one and the same thing. Self-defense and non-resistance would then be exact opposites, and if the one is right the other must be wrong. If however there are cases where aggression would be the good and right thing, then self-defense would be wrong and evil. This complication was felt when reference was made to Swedenborg's statement that defense may involve aggression, and this prevented the Council from uniting in a condemnation of war. If it could be said without qualification that all defensive war is right, then it would seem to follow of logical and practical necessity that all aggressive war is wrong. This is the alternative which the discussion sought in vain to establish. Nevertheless it seems undeniable that all war must begin with aggression, for without aggression of some sort there is no occasion for defense. It is probably true that in all cases of actual war there is always aggression of one kind or another on both sides, and consequently each side is on the defensive in some respects. But this is another way of saying that all war is brought about by aggression, and if both sides avoided aggression there could be no war. Initial aggression therefore is the real and precise cause of war. But there are kinds and degrees of aggression. The hostile spirit and intent and purpose arising from, stimulated and fostered by, hatred, envy, rivalry, and greed, must always constitute the primary forces of aggression, especially when expressed in the form of demands and threats. But even these subtle forces proceed from deeper and more remote sources. They all presuppose certain ideas, accepted principles, and habits of thought and feeling. They are all expressions of selfishness, and are kinds, degrees, and ways of self-assertion. They rest upon the basis of self-importance and upon the assumption that self-interest is first and supreme in every situation. They are all ways

and means of putting Self first and foremost. In this attitude of Self towards Self, whatever serves Self is a part of Self, and a friend; whatever does not serve Self, and especially whatever opposes Self, is an enemy. This attitude makes self-interest supreme and requires, as natural and necessary, the subjection of all other interests to the control and service of Self. The existence of the Self is from this point of view independent and absolute. Self-existence and self-interest then become, whether for the individual or for the nation, the basis of all law and right. On this basis, whatever the individual or nation wills, that is absolutely good; whatever opposes this will is absolutely bad. A Self of this kind is by nature and necessity an enemy to all equality among men, whether of individuals or of nations, to all morality and religion, to civilization and Christianity, in short, the arch enemy to both God and man. Such a Self is literally and precisely the Devil, the Anti-Christ, the seducer and destroyer of the human race. This Self is the original, natural, constant, and inevitable aggressor; and is therefore the first and actual cause of all war. All the hideousness, destructiveness, and devilishness of war come ultimately from this Self.

Another form of aggression more external in kind and degree is preparation for war. The war spirit and the war purpose are expressed in military establishments, in military training schools, in the maintenance of army and navy, in the manufacture of war munitions and instruments, in the building of fortifications and strategic railways, in the massing of troops along the border line; in short, all warlike habits and interests, all these are so many incipient stages of aggression. They have war in view and promote warlike measures. They furnish the motives and the occasions for war.

The final and unequivocal form of aggression is actual invasion. Invasion gives the necessary and proper occasion for defense, and is therefore the actual beginning of war. Until there is actual invasion, or some form of actual hostile attack, there can be no defense, and so no war. Accordingly the invader should be held responsible for the war, and if no nation were permitted to invade another under the penalty

of being declared an outlaw and treated as such, war would become abhorrent to international law and civilization, as well as impracticable if not impossible. This would make invasion the criterion of actual warlike aggression, and would furnish the basis for an unqualified condemnation of war.

Many interesting points were made in the discussion, most of which taken in the abstract, or in their own proper context, were good; but they seemed hardly pertinent to the precise questions at issue. Use was made of the principle that the letter of the Gospel was intended for the early simple days of the Church, but that the world has in the meantime outgrown the stage when those literal precepts are applicable. This seems to be taking a questionable liberty with the universality of Divine Law. It would be safer to assume that the world must conform to the Divine Law rather than that the Divine Law should yield to the world.

Nevertheless there is a sense in which the idea of progress is applicable to the question of non-resistance and self-defense. When the world reaches the stage of true Christianity, when the law of love prevails and all evil is expelled, then the occasion for self-defense will no longer be present, and non-resistance will be the appropriate law of conduct. In this sense non-resistance is the ideal Christian principle, and self-defense is needed only in a non-Christian world.

The next topic for discussion was, how to keep the Church in touch with heaven, on the one hand, and with the world, on the other. The main tendency of the discussion was to emphasize the importance of making renewed efforts to apply the doctrines of the Church to life in the world and for the world. It was urged that we take our Christianity more seriously, by a more constant and earnest use of prayer, by a more faithful use of the Sacraments, by gaining a more living experience of the rebirth, by more study of the Bible as the Word of God, and by a more direct approach to the Lord. It was said in one of the papers that the Church is not any one body or institution, but it embraces all who love what is good. This is the usual anti-ecclesiastical phraseology. This generous definition would include within the fold of the

Church, Catholic, Protestant, Mohammedan, the Pythagoreans, the Buddhists, Theosophists, Spiritists, Christian Scientists, Mormons, in fact any and all the religions and sects that have existed on the earth;—even the Devil and his crew would not be excluded—for all these love what is good *to them*. This extravagant phraseology, however, is corrected by the further well considered statement that the quality of the Church is determined by its idea of God, that the Church must have a right understanding of its Lord, that this understanding is contained in the doctrines of the New Church, and that the need of the world is a deeper knowledge of the Lord as the Divine Man. A deepening of this knowledge with the exercise of intelligent love of the Lord will keep the Church in touch with heaven. This is all another way of saying that the Church is where the Word is and where the Lord is present in his Divine Humanity, and is acknowledged and worshipped with intelligent love and practical obedience.

By far the most impressive paper presented to the Council was the one by Dr. Sewall on "The Significance of the Passover in Christian Worship," which will appear in the next number of the REVIEW. With elevation of spirit and with great cogency the paper set forth that the institution and spiritual meaning of the Passover as the memorial of redemption made it the characteristic and complete symbol of the Church. The symbolic essence of the Passover was transmitted to its Christian equivalent, the Holy Supper, which the Lord instituted as a memorial, not merely of His sufferings and death, but still more of His victory and redemption. The Passover was a memorial of the deliverance of the Israelites from Egypt, and thus became the symbol of all Divine redemptive acts; the Holy Supper is a memorial of deliverance from all the powers of evil, and therefore is directly spiritual in its nature and operation. Accordingly Swedenborg teaches that it is the holiest act of worship and that all the efficacy of the Church is concentrated in it. This being true all the functions of life and all the services of the Church should center about it, and be preparatory to it. The Order of Wor-

ship should be constructed on the spiritual principles involved in it, the observance of the "Christian Year" should be directed towards it, the rite of confirmation and admission to the first Communion, especially at Easter, is thereby a sign and symbol of entrance into the full life of the Church. It is suggested that the Book of Worship and its Order of Worship are constructed on the principles which are primarily embodied and operative in the Holy Supper. The paper should have a wide reading and a warm appreciation. It is the product of a life singularly devoted to the service of the Church and the result of intelligent study of its history and needs.

The impression made by the papers and by the speeches in the discussion of them was that the spirit of practical usefulness, and a love for the Church and its mission, unites the ministers into one body of zealous and faithful servants in the Lord's work of bringing peace on earth and salvation to men.

Among the items of business transacted by the Council, two may be mentioned as of unusual importance. Five applications for ordination were received and granted. Four of these were from students at the Theological School; the fifth was that of Mr. Jaroslav Immanuel Janacek, leader of the New-Church circle at Prague, Bohemia. It is a matter of extraordinary interest and importance that an application for ordination should come to Convention from a European country. It suggests one all-embracing organization of the New Jerusalem covering the whole earth.

The other item was the reference to the General Council of a proposal to print in separate and appropriate forms certificates of baptism, confirmation, and ordination. Provision was also made for marriage certificates and for the printing of a little booklet containing the marriage service with suitable extracts from the doctrines of the Church on marriage. These are steps towards supplying long felt needs.

L. F. H.

BIBLICAL AND DOCTRINAL STUDIES

THE LORD'S BODY.

JESUS said, Take, eat, this is My body (Mark xiv, 22). These extraordinary words have been the cause of much mistaken theology, and yet at the same time have given rise to a belief in the Lord's presence at a time when the world was very far away from Him. Through all the vicissitudes of Christianity, these few words have been the means of keeping constantly before men something at least of the Lord's mysterious presence, even if this was only a matter of belief and not of personal experience.

They have naturally given rise to many different conceptions of their meaning. In general two conceptions have held sway. The two chief doctrines held in times past and by Christians today are known as "Transubstantiation" and "Consubstantiation." The former maintains that after the consecration of the elements in the Sacrament, the bread and wine are identical with the Lord's body and blood; that they are body and blood; that He is wholly and completely identified with the material form of those two elements; that by some unknown alchemy the bread and wine are converted actually into the very flesh and the very blood of Jesus. The other dogma, that of Consubstantiation, maintains that after consecration the elements contain the Lord's body and blood, but that these are not to be confused with, or identified as, the same kind of material as bread and wine. The Lord is held to be there, but not identified with the elements. As the Thirty Nine Articles express it, "The body of Christ is given, taken, and eaten, in the Supper, only after a heavenly and spiritual manner. And the means whereby the Body of Christ is received and eaten in the Supper, is Faith." The basis for these two oppos-

ing beliefs is simply the words, "Jesus said, this is My Body."

Now there is a truth underlying both of these false conceptions. But we must be clear in our conception of what our Lord meant, if we are to see something positive in the use of the Sacrament. We cannot identify the bread and the wine with the body and blood of the Lord in a material identity by any miracle, or by any flight of theological imagination, although we admit that all creation in some form or other embodies the personality of our Lord in His creative power. We cannot accept the theory of "Transubstantiation" when it confuses material things in general with spiritual things, for we know that the two realms are discrete, even though, at the same time, all things in the Lord are Divine. We do know, however, that the Lord's Divine creative power ultimates on the earth, in physical forms, the love and wisdom which in their essence are Divine and identical with Himself. Knowing this we admit that even material things are part of God's sphere, through and in which He is personally present.

We are ready, then, to see that in the Lord's body and blood He is Himself present because He instituted this Sacrament according to His own law of correspondence. We cannot however accept the gross materialism of Transubstantiation. But freed from this mediæval perversion there is a great truth involved which we need to appreciate, and before which the old falsities will lose their hold and disappear. We must not forget that all doctrines, which from our point of view are antagonistic to our theology, are the corruptions of pure Apostolic, or even more ancient, doctrine. It is not at all impossible, then, for us to look within and to find a grain of real spiritual truth. In fact our spiritual discernment should in all cases enable us to look within and search for the little grain of gold that sometimes we are very unwilling to seek. We must penetrate the clouds to see the sun, if the clouds will not themselves roll away.

Let us then consider the meaning and the ascending significance of our Lord's remarkable words, "This is My body." In the Church of Rome, and in other bodies where one may find her admirers, there is a wonderful significance attaching to

the service known as the "elevation, or veneration, of the host." This service is part of the Mass, or Communion service. It consists in elevating the bread of the Sacrament upon a high altar, in a vessel known as the Monstrance, in appearance like a sun surrounded by its rays. Homage is then paid to the bread in this monstrance and the people kneel before it. It is uplifted by the priest and waved before the people, who all kneel. This is also done as a benediction. No word is spoken, but the consecrated bread is waved before all. Some people, of course, believe it to be the Lord Himself, others that it merely symbolizes Him. This service is the result of the first mentioned conception of the Lord's words. In the "Brief Exposition of the Doctrine of the New Church," the prophet of the Second Coming says that Roman Catholics will come into the New Church more easily than the Reformed, and he gives their "devout veneration of the host" as one of his reasons. This is because the bread has come in some providential way to suggest the idea of the Lord's presence in this material world in the Eucharistic elements. Amidst all the idolatry, all the mistakes, all the evils of the world, that great Church body pointed to the bread and said of it what the Lord said, "This is My body." Who was the Lord? Where was He to be found? The answer came in the Sacrament, "Take, eat, this is My body." In this way the Lord kept alive within the gross materialism of the ages some conception of His nearness. But for that, this Sacrament might have been abolished, and the faithful and simple hearted deprived of its blessings. Many there are who do not profess to be able to explain the meaning of these words, but maintain in the absence of any better explanation, a firm belief in the literal statement, which we all admit is a much better procedure than rejecting the Word because of inability to interpret it.

With the aid of the light of our Church, we are now able to see in these words a most wonderful and far-reaching doctrine. For we find that the Lord is present in the Holy Supper, and that it is His institution. He created the bread and the wine which are used, and whatever He creates He sustains

and preserves and is within. More than this, in whatever He creates, He is constantly present with all of Himself and so we speak of the immanence of God in creation. Where is our Lord? Everywhere. But this is a space term and there is no space in spiritual things. Therefore we must think of the Lord as present, creating all things, being within them and giving them life and existence. Thus in material things we must think of the Lord as giving them cohesion, substance and form, quality, all their chemical ingredients, and their usefulness. Within all things, within the common utensils of the house, in the tools of the workshop, in the fittings of the home and the church, in the stones and bricks of the city, the Lord's power is present, keeping things together and showing forth His creative presence.

It is a familiar thought to all of us, when we speak of metals being electrified, to think of the great use of electricity. Think also of this world electrified by the power of the spiritual world, spiritualized by the life-giving powers of the Lord Himself. Let us harness the things of this world to produce the power of spiritual living. Here is a mighty waterfall, Niagara, flowing into the machinery of man, producing by its force the great blessing of light that is sent for miles in all directions to the cities needing it. Harness then the forces of this world so that the spiritual forces may come in and do their great work. This world is a dynamo, but the power comes from above. For think of what man obtains from Niagara,—water to quench his thirst, power to make his light, a river to beautify his country, a highway for his commerce, a safeguard for his vegetation, a power of attraction for the rain-bearing clouds, power to warm his house, to turn his mills, to conserve health and take life; and in the producing of electrical force we find another vast range of resulting blessings that seemingly has no end. And what are all these externals for? Angels need them not, we mistakenly assert. Why, it is to warm and enlighten the soul, the spiritual "house" of the Commandments. It is to warm a man's heart, to lighten his mind, to train his thinking powers, to direct his will. The power of Niagara, and what Niagara represents

in the world, provides man's home with comfort, with music, with light, and makes his world a happy one, where his soul may look out upon the Lord's goodness and praise Him for His everlasting mercies. If there were no Niagara, how much material darkness there would be, and how much mental darkness also would result. Without material things our souls would die for want of inspiration and light.

So it is with the Holy Supper. It contains a power that redeems mankind. It is an external ceremony in which all the forces of heaven lie waiting to be drawn forth for the spiritual increase. It is a sacrament wherein men and angels come together for strength and encouragement. It is a spiritual feast at which the Lord Jesus Himself is absolutely present, in all His Divinity, in all His Humanity, in all His Love and Wisdom.

If the natural things of this world have so much to offer us, so great power to bring culture to men, to give inspiration to poets and writers, to fill the hands of men to the full, to overflow our earthly cup of happiness, what may we not expect when the supreme act of adoration, the Sacrament of the Lord's body and blood, becomes so all-important to us, so full of grace, that we find our hearts too full, too overflowing, too small to receive it all. When we reach that point, there will be no one who will not "forsake all that he hath" and come to meet his Lord at that marvellous fount of life. Only then, shall we really know what our Lord means when He says to us, "Take, eat, this is My body."

This Sacrament derives its sacramental quality from the fact that it embodies correspondences within it. Correspondence is the spiritual relation that exists between anything here on earth and its equivalent in the other world. Its great power and use rests upon the complete correspondence of the Lord's love with His wisdom, a bond so perfect that they form in Him, a complete and united oneness. From this union all the life and phenomena of the heavens and the earths proceed. The last things of creation, or the last created things, the ultimate forms of matter are the finiting of the Divine Life, the last things that have been born and created from the First.

All that is of God's creating is therefore a vessel in which the Divine Life itself is present according to the capacity of each created degree to receive that life, and according to the kind of life it was created to receive. Thus the material world is the ending of the process of creation in which the Lord is constantly present. It is the outmost part of the sphere of God, which originates in Him and proceeds from Him. It has been sent out to do the Lord's will, and His will is therefore within it, and indeed it is made of that will. This creative act is also embodied in the elements of the Holy Supper.

With this in mind, although a very limited statement of the method of creation, we may find further illustration by considering the degrees of food. We know that the Lord, as love and wisdom, is food itself. "I am the living bread." Thence there is celestial food, namely, love and wisdom, which permeates the very being of the celestial angel; there is spiritual food which fills the soul of the spiritual angel; thence is produced a food suited to the assimilation of those of the first, or lowest, heaven; and last of all comes material food suited to men in the world. All of these degrees of food are created by influx from the Lord. Each food is therefore a degree of love and wisdom; for all things in the world are made of these two things, all parts of life have reference to these two original elements,—namely, love and wisdom, which in the Lord are distinctly one.

The celestial food is love and wisdom. On that food, in which the Lord is present, the celestial angels live. So in the world, the food we eat is a material form of the same elements of love and wisdom. In the Holy Supper the Lord took two foods, bread and wine, because they embody certain Divine laws, and set them aside for an especial purpose. He made them, and set them apart from all other foods as, the especial channel of His Divine presence, and thus He is especially present in them, even more than in other things, using them as means to reach and save men. If you could take some of this bread and wine and analyse it by spiritual chemistry you would say of the material food, In this food are two ingredients, love and wisdom, good and truth, and within them are

higher and higher degrees of these elements. Finally, you would be carried up to see that the Lord Himself is the life of that Food, that He is Food itself, the Life of the world.

Now we begin to see what we may understand by these words, "This is My body." A body must have something else within it. So we have soul and body. The food created and ordained by the Lord is the visible and outward form of the soul which is love and wisdom. But as every body is formed and controlled by its soul, so this bread and wine is the body formed, created, sustained by the soul which is the Lord's own life. We must go further and see that a body and a soul must always exist together, for a body cannot live alone, and every soul must have its body either spiritual or natural. So when we eat of the bread and the wine, we are not eating natural food alone, but we are also taking into our spiritual systems the spiritual ingredients of those elements. If we intend to live a new life, this spiritual appropriation is of great blessing and help. If we commune unworthily, we are taking something into our systems that will be positively harmful, because profaned and misused. But for the man who comes desirous of receiving the Lord, repentant of his sins, feeling unworthy, cast down, longing for life, the Lord is personally present. But into the man who comes unworthily, seeking to claim this spiritual food for himself, the devil will enter as he did into Judas.

Again, we must not spiritualize away this sacrament by merely saying that the bread and wine *mean* so and so, for the bread and wine have their own actual existence and *are* something. Not only must we see spiritually the significance of the Holy Supper, but we must taste it. "O taste and see that the Lord is good," says the Psalmist. We must not only taste the bread and wine, but we must at the same time perceive the workings within of the Lord's presence. We must be literally filled with the Holy Spirit. For if in the Sacrament we but taste the elements we are in nowise different from the Jew who saw nothing spiritual in the worship of the temple, but stopped short with the external, with the body.

Many are the applications and vast are the reaches into

which this supreme doctrine carries us. We must not be content with merely thinking that the bread means this and the wine means that, but should know that both actually incorporate the spiritual elements and so have bodily form and life, and that we cannot partake of the one without at the same time partaking of the other. Like the waters of Niagara with their important contribution of human welfare, the bread and wine are a tremendous source of spiritual energy, when connected with the love and wisdom they contain and present. And the inmost soul of it all, is the Lord Jesus Christ Himself.

So this Divine Sacrament ushers us into the very presence of the Lord, into the very courts of heaven. It brings us into real, positive, actual, personal, visible communion with our Saviour. When we have been humbled and humiliated and defeated enough times to blast away our abominable self-life, then, if we are sincerely penitent the great power of this Sacrament will come home to us. We shall come to know, not only as a doctrinal teaching, but as a real experience the real and personal presence of Jesus Christ.

In partaking, therefore, of the bread and wine, we should come into touch with the spiritual forces, from which they have their consistency and being. We should come into touch, also, with the Bread of life itself, the Lord. How much we receive of Him, depends upon our ability to assimilate. The bread is the universal medium, chosen for this especial purpose, set aside to produce a definite spiritual result. The Lord in uttering that great doctrine of His flesh and blood was teaching us that His life is food for angels and for men. Within this body we may find a pulsating heart of love, circulating its life currents.

If love can produce for our use such a necessary food as bread, this bread must be love adapted to our earthly needs. If truth can produce for our use such a drink as wine, then, this wine must be truth adapted for our bodily wants. Let us not forget that within that bread, that wine, we may find the circulating currents of the Divine Good and Truth in the person of our Lord Himself, Who gives us this wonderful invitation to partake of His life, at His table, according to His way, saying, "Take, eat, this is My body."

L. ERIC WETHEY.

THE CORRESPONDENCE OF THE THYMUS GLAND.

THE thymus gland is situated in the thoracic cavity between the plural sacs of the lungs. In form it is somewhat irregular, consisting of two lateral lobes of unequal size placed in contact with each other. These main lobes are again divided into lesser lobes and these into lobules. The whole organ, which is one of the ductless glands of the body, rests its base upon the pericardium and rises upward along the trachea almost to the lower edge of the thyroid body.

The thymus comes to its full size two years after birth when it is about "two inches in length (5cm.), one and a half inches (3.75cm.) in breadth below, and about a quarter of an inch (6mm.) in thickness."* At this size it remains until the age of puberty, when it rapidly degenerates, although a full sized thymus has been found in a man between the ages of forty and fifty. But this is rare, as a writer in the *Encyclopædia Britannica* informs us.

At birth, so we are told by the "Reference Handbook of Medical Sciences," the thymus is translucent and grayish pink. Later it becomes more opaque, mottled and yellowish, and finally yellowish brown. And after puberty the gland also becomes harder and firmer, due to the absorption of its fat and the leaving behind of its fibrous tissue.

But although there is no visible duct leading from this gland it is, however, well supplied with arteries and veins, and its lymphatics, which are large, terminate in the internal jugular vein.

Anatomically, then, in the words of Swedenborg,

This lobular body is placed behind the sternum, between the waves of the lungs and heart and upon the summit of the pericardium, its crura are extended upon the superior vena cava, the arch of the aorta, the bifurcation of the subclavian vessels, and the origin of the carotid arteries; and its superior stem, emerging from the stormy regions of the thorax, is carried up beside the trachea, the axis of

* Gray's Anatomy, p. 1443, 18th ed.

the throat, sometimes as high as the thyroid cartilage. (Animal Kingdom, n. 435.)

Such, then, briefly, is the anatomy of this little gland. And now for the physiology of it. In the "Reference Handbook of Medical Sciences," edited by Dr. Buck, we find the opinion expressed that the "thymus probably acts as a lymphatic gland, for in animals (reptiles and amphibia) that have no true lymphatic glands, the thymus persists as a permanent organ." And it is further added, "that parasites have never been found in the thymus."

But more recent testimony is found in "Modern Treatment," where we read: "The most recent investigations indicate that if the thymus be entirely removed, a chronic nutritional disturbance follows" (Vol. I., p. 5770). And in the same volume we find this: "With the development of the sexual glands, the thymus degenerates. There appears to be some definite relationship between the two sets of glands. If the sexual glands are removed in the young animal, the thymus does not atrophy and there are certain peculiarities of growth which such an animal shows. The bones are larger, the animal is heavier in weight and has less characteristics peculiar to the sex. On the other hand, if in the young animal, the thymus gland be removed, the sexual glands are certain to develop at an earlier period" (p. 569). But this does not conclude what this work has to say about the thymus. In vol. II. of the same publication is recorded the following: "Dr. Basch states: 'The removal of the thymus gland in young dogs had been observed, and he noted that they were often seized with general convulsions, from which they died.'"

In another work of recent issue, "Practical Treatment," by Musser and Kelly, it is said: "Before birth it (the thymus gland) is said to be concerned in the building of the blood. It has been shown that complete extirpation of the thymus gland in young dogs (Langerhaus and Saweliew), in goats and rabbits (Fischl), is without influence on the general health of the animals" (p. 313). In certain forms of goitre it has been found useful as an injection (p. 837).

Still later data of a very suggestive sort is to be found in the report of Dr. J. F. Gudernatsch, a worker in the laboratory of Prof. Alfred Kohn of the University of Prague. In this report it is pointed out that in experimenting with tadpoles it was discovered that a diet of thyroid food "stopt any further growth, but on the contrary led to an abnormal diminution of the size in the animals treated while simultaneously it accelerated the differentiation of the body immensely and brought it to a premature end." Thymus feeding, however, as the report shows, had quite a different outcome. We read: "The thymus food caused an accelerated growth beyond the normal (giant tadpoles), and at the same time it retarded or completely suppress the differentiation of the body. . . . The thyroid and thymus diets were thus diametrically opposite in their influences. Their relative action, however, corresponds with the views held regarding the physiological properties of these organs."

This, then, is some of the essential testimony of modern text books and reports which deal with the physiology of the thymus. Some of this testimony is obviously contradictory, and further, at the best, fragmentary. The most recent text books on the subject of the thymus frankly admit that little is really known about the use or function of this gland.

But if we turn to Swedenborg's work, "The Animal Kingdom," we shall perhaps be amazed at the comparative wealth of knowledge covering the general subject of the thymus gland and its uses. And further we shall be delighted with Swedenborg's living and poetic way of stating his physiological observations and conclusions.

The first use of the thymus brought to our attention by Swedenborg, is that of its oily secretion. Speaking of this, the illustrious Swede points out that unless the cavities of the thorax and the "members in them were circumfused and perpetually lubricated with an oily halitus and unctuous milk they would in a short time become parched and dry, they would grate upon one another with mutual friction, and sink down overcome and prostrated in powerless languor" (n. 434). And so, to avert this calamity, Swedenborg goes on to state

that the thymus "is interposed in the middle of all the three cavities (of the thorax), being thus thrown as it were into the midst of the danger in order that it may succor and provide for all. . . . This glandular organ," he says farther on, "pours its lacteal unguent into each of the cavities, and that it may not labor in vain but allot and administer the proper quantity as well as quality to each, its body, divided into lobules and broken and jagged as beseems a channel for motions and impulses, is clothed and begirt wherever it goes with a cellular and porous tissue, so constructed and connected that the unctuous drippings flow down into it and through it as through a spacious duct" (n. 435). And these "unctuous drippings," our author goes on to show, working through the porous connective tissues in the thorax, find their way through little foramina or openings to the heart and the lungs, to the moving trachea, the œsophagus, and the coronary vessels surmounting the heart and leading from it.

Continuing, Swedenborg says that this gland

is continually pouring and excussing its sweats into the surrounding tissue, but in quantity proportioned to the activities, as excitative causes, of the viscera among which it is thrown and to which it is devoted; a large quantity when the heart is in an unruly condition, throbbing and palpitating with vehement action; when the lungs, impetuous and boiling, dash against the interposing dyke of the mediastinum and beat and shake it with the windy tempest shut up in their æolian bags: and when the trachea, the œsophagus, the great artery, and the vena cava, are in a similar uneasy state.

But he adds:

No greater quantity is brought or intruded into the cavities of the heart or the throat than the viscera imperatively demand, attract, and invite, according to their momenta and degrees of motion and to the law of use and necessity. (Animal Kingdom, n. 436.)

From this Swedenborg goes on to speak somewhat at length of the prenatal, or intra uterine, life of the thymus showing that when the body lay quietly in its first home within the mother, before the lungs were opened, that then the thymus was "in its pride and pomp, distinguished alike for its goodly

size, its comely appearance, its virgin paleness, its delicious softness, and its milk white juice." But, continues Swedenborg, "far otherwise was the case when these halcyon days were gone—when the gates of this temple of Janus (the lungs) were opened, the tracheal pipes unlocked, and the lungs rose insurgent with wind upon the mediastinum: then the thymus gland, exasperated with so many new and vehement assailable motions could not fail to pour forth copious spume, contrary to its ancient custom" (*Ibid.*, n. 437). And because of this, and further because of the formation of other glands which in part perform the function of the thymus, and because the lungs have now taken up the purification of the blood, Swedenborg points out that now the thymus begins to lose its size, comeliness, softness, and brilliancy.

But before passing to the consideration of the correspondence of the thymus let us first note another of its pre-natal uses. In the days before birth, while the heart action is comparatively quiet, and the lungs, trachea, œsophagus, and the other organs of the thorax are almost motionless, the thymus is nevertheless large and tumid, and its supply of fluid seemed to Swedenborg to be disproportionate to the size and needs of the body. Therefore he went on to state another use of this important little organ, namely, that of secreting a serum from the blood and so of preventing any crude or undigested portion of it from going to the brain or to the other organs of the body. This serum secreted by the thymus, Swedenborg is led to believe circulates through the porous tissues of the body, at last reaching the adrenals or succenturate kidneys, where it becomes purified and is then returned to the blood stream.

But with an account of this use Swedenborg concludes his study of the thymus. And as we take a general survey of his teachings we realize with wonder how penetrating and comprehensive they are. And as far as we can now discover there is nothing in modern medical science which contradicts these teachings. So far as the medical world of today has gone in its study on the thymus it has as yet found nothing which proves Swedenborg's teachings on the subject to be

either untrue or irrational. Modern medical knowledge rather supports and corroborates the several positions taken by the great Swedish investigator.

Thus we can now turn to the study of the correspondence of this ductless gland. And first of course we shall want to notice two references to the thymus as found in the doctrinal writings of the Church. The first is found in the "Spiritual Diary":

There are certain well disposed spirits who perceive, as it were, easily, and not by any acuteness of interior meditation, of what *quality* others are, and thereupon quickly pronounce their sentiment, saying, "that is not good, not well, or that it is well," often repeating such sentences: and again, "that it must not be so, nor so, but so," and thus they speak according to the variation which they perceive in others to whom they wish well. Concerning the wicked, however, if they are amongst them they do not speak out. Such spirits have an interior sense, which during their life time had not been rendered acute by meditating and thinking. In their childhood they had been, as it were, dull and unapt to learn; but as they advanced in life, they became sufficiently instructed from themselves, and from their genius, respecting the *goodness* of a thing, but not so much respecting the *truth* of the same.

I was also permitted to perceive that in such spirits there was something childlike—a kind of infantine simplicity, in which they had a perception given them of what is good and true.

It was indicated to me that such spirits belong to the province of the thymus gland, inasmuch as I had almost a similar general notion concerning the use of that gland, that it also served infants, and that the sweeter or more delightful things of life, by a similar secretion were communicated to the neighboring parts. Such spirits are also among great crowds, which when tormented (or vastated) they *sustain*, as may be seen in the (analogous) description of the thymus gland. (Nn. 1048, 1049.)

This is the first reference. The second is found in the "Arcana Cœlestia," as follows:

There are certain upright spirits who think not by meditation, and thus quickly, and as it were without premeditation, utter what occurs to their thought. They have interior perception, which is not by meditations and thoughts rendered so visible as it is with others; for during the progress of their life they had been self instructed as it were about the goodness of things, but not so much about the truth

of them. I have been told that such persons belong to the province of the thymus gland; for the thymus gland is especially serviceable to infants, and in that age is soft. In such spirits there is a soft infantile quality remaining, into which the perception of good flows, from which perception truth shines forth in a general manner. These may be in turmoils, and yet not be disturbed, as is also the case with that gland. (N. 5172.)

These two quotations just read are most instructive and when taken in conjunction with our knowledge of the anatomy and physiology of the thymus they throw a clear light upon the whole subject of this paper.

And first let us note that the close proximity of the thymus to the heart itself suggests at once that its spiritual corresponding use would very likely relate primarily to the affections. And such is the case. And so with this general truth in mind, let us turn to more detailed considerations.

One of the functions of this gland was to secrete an unguent, oily serum whose use it was to lubricate the organs of the thorax and so to remove the mutual friction of these organs and their parts. The corresponding use is pointed out in the above quoted references from the doctrines of the Church. From these we learned that those who belong to the province of the thymus are simple, upright spirits who when in turmoils, or among those who are being vastated, remain undisturbed and through their influence "sustain" those among whom they are placed. This sustaining influence probably corresponds to the unguent, oily secretion of the thymus, which removes the friction attendant upon the sometimes violent motions of the heart, lungs, trachea, œsophagus and the adjacent blood-vessels and nerves. The spiritual sweetness distilled and shed abroad by the lives of those in states of simple goodness often has a marked effect in allaying the disturbed affections and thoughts of those who may be more wise and prudent or better instructed in regard to the truths and ways of heavenly living. Especially is this true of the innocent states of little children. This innocence, although without powers of rational discrimination, nevertheless, often quiets the disturbed feelings and thoughts of older ones in

the home, sustaining them by virtue of its very simplicity and innocent ways, and leading to more harmonious cooperation and usefulness. "And Jesus called a little child unto him and set him in the midst." So likewise did the Lord place the thymus in the midst that from its use we also might learn lessons of the goodness of simple innocence.

But the thymus gland reaches its maximum development two years after birth and then remains stationary until the age of puberty, when it changes color, rapidly becoming darker, more fibrous, and shrunken. And is there not a corresponding change in the simple innocent affections of infancy and childhood? As infancy opens out into childhood and childhood comes to the age of puberty, then the innocence of early years begins to wane, the natural reason with its self-assertiveness appears, and our childish perceptions with all their innocence shrink and become colored with our selfhood until they appear as mere semblances of their former selves, remaining with us in their degenerate form as if to remind us of the need of a truer innocence—the innocence of wisdom.

And then the purifying function of this little gland. What is its corresponding spiritual use? In both of the above quotations we learned that those who were in the province of the thymus were those who "easily" and without meditation perceived the quality of others, and that they quickly pronounced their sentiments, saying, "that is not good, nor well," and "that it must not be so, but so." Does not this use of the thymus spirits correspond to the purifying office which the thymus performs for the blood? In "Divine Wisdom," x, 3, we are taught that the "blood of the heart corresponds to the love of the will." And this love in the early days of childhood before the reason has developed must needs be kept pure by means of innocent perceptions of what is right and wrong. And these innocent perceptions which tell the child instantly what is right and wrong must come from the angels in the province of the thymus. So the child's affections are by degrees led into expressions of simple good life, initiated into the doing of uses, even as the thymus gland initiates the blood and the chyle into that intimate physical marriage in

the human body. In this way the inmost purity and integrity of the child's soul, and all the lower spiritual functions of his life, are kept uncontaminated, even as the purifying work of the thymus prevents the unpurified blood from invading and infesting "the brain, the supreme palace of the soul, and the other organs of its (the child's) diminutive body."

And now, in closing, let us note briefly the general spiritual significance of the experiments of Dr. Gudernatsch with the thymus and thyroid feeding of tadpoles. Where the thymus diet was used "giant tadpoles" resulted, but when thyroid diet was the food then the result was a stopping of growth and the production of "pigmy" frogs. These facts when taken in connection with what we know of the thymus, and what we know of "cretinism" and other thyroid diseases, leads us to the general conclusion that the thymus corresponds to affectional things and the thyroid to intellectual states. Love is substance; and truth is the form of this substance, and the means by which its varieties are produced. Thus thymus diet ought to produce a marked increase in size and the thyroid diet a striking and hastened differentiation in form. What a diet made up of the combination of the two glands would result in I cannot say. Perhaps science will some day tell us.

WARREN GODDARD.

CURRENT LITERATURE

THE SPIRITUAL WORLD.*

THE second of these little books is intended as a criticism, and in some respects a refutation, of the first, which had occasioned a lively controversy in the Academy, and had won a number of writers to its side, while as many more had earnestly opposed it as militating against the external reality of the spiritual world. This division into two camps came from the constitutional difference in human minds which has always divided philosophy into the two schools now classified under the names of idealism and realism. The former emphasizes the reality of mind and the latter the reality of matter; or one the subjective, and the other the objective experiences of life; while in fact both are equally real. Certainly the latter, the looking outward, is the easier, pleasanter, and more popular habit of mind; while the former, the looking inward and upward for reality, however difficult, is the more fruitful in spiritual progress. For, in this world, the appeal of the senses is far stronger than that of the spirit, and more constant. But the constant requirement of the New-Churchman is to cultivate the habit of thinking of God, the Infinite Spirit, as Substance Itself and Reality Itself, and of measuring the reality of descending forces and forms of creation in relation to that Divine Origin. Since Love is the very Substance of God, and Wisdom the very Form of Him, and the Operation of the latter from the former the very Power that con-

**The Nature of the Spiritual World.* By ALFRED ACTON, M.A., TH.B., Bryn Athyn, Pa.: Academy Book Room, 1914. 209 pp., 12mo. Paper, 50c.; cloth, \$1.00.

Creation in the Spiritual World; A Study. By C. TH. ODHNER, Bryn Athyn, Pa.: Academy Book Room, 1915. 27 pp., 8vo. Paper, 10c.

stantly creates and sustains the universe, surely a spiritual world of angelic love and wisdom cannot be less real and substantial than the material world that exists from it, and clothes it, and makes it manifest in the appearances of natural phenomena. These appearances are to the mind, not to the body; and if corresponding appearances are provided for the mind without the mediation of matter, need they be regarded as less real? Surely not.

Now just this we understand to be the purpose of Professor Acton's book. He says:

But what I am concerned with in the present study is not the appearances of the spiritual world, but the underlying causes of those appearances. In this world the causes of appearances are hard and inert parts of matter which serve to fix the forms of uses and bring them forth to natural sight. But in the spiritual world the cause is different. The appearance itself as a real appearance is, we should hope, too well established in the New Church to be ever shaken; but it is of importance that we know the truth. (p. 182.)

We do not wish to at all weaken belief in the reality of the spiritual world; and if the reader cannot think of that world except from its appearances, let him simply recognize the truth that there are deeper things within which produce those appearances. Our purpose is to show that these deeper things are the real things of the spiritual world; and that they are goods and truths given by the Lord in substantial form; that the reality of the spiritual world depends not on the receptacles of life, but on Him who is life itself; that we are mere organs, of ourselves dead and the image of death, but that He, vivifying these organs, gives us to see His real things and of His gracious will grants that these real things shall appear in finite images as our own. And that this same gracious will even gives to the evil that their phantasies that life springs from themselves, that they are men because they have bodies, that their organic forms live from themselves,—gives even to these evil ones to perceive those phantasies as real, although they are mere phantasies derived from the world. For realities or real appearances exist only with those who in the world have acknowledged the Lord as the Maker and Sustainer of all things and have seen His presence in the Works of His hands (Spiritual Dairy, n. 4360). (p. 191.)

Mr. Odhner, in his pamphlet, seems to represent and lead those in this controversy "who cannot think of the spiritual world except from its appearances." Nevertheless, his pam-

phlet is rich in extracts from the writings of Swedenborg upon the reality and beauty of the appearances of the spiritual world which every New-Churchman accepts. But not all will accept readily his suggestion as to the *modus operandi* of the work of creation in the spiritual world, which forms the closing section of his brochure, saying:

Now, when man enters the spiritual world, clothed with a cutaneous envelope of these purest substances of nature, there emanates from him a constant stream of exhalations, an enveloping sphere consisting also of these purest substances, and these sphere particles serve for an "as-it-were fixation" of creations in the spiritual world, just as the *grosser* matters of mother earth served for the fixation of all organic forms in the natural world. (p. 25.)

But this hardly agrees with the teaching of Swedenborg that after death, and the removal of the *grosser* matters, the *limbus* of these purer substances becomes quiescent. Moreover, the teaching is that "a sphere is the actuating of an atmosphere by the centers of life in a given body." There are three atmospheres of the sun of heaven in which, we are taught, the three heavens are created. As the objects of the spiritual world are created by the Lord in these atmospheres in correspondence with the thoughts and affections, or states, of the angels, why may we not understand that the substances are derived from these atmospheres, instead of from the aura of this world which is prevented by the law of discrete degrees from rising above the sun of the material universe? If this is not so, how can the objects of the natural world be created by correspondence from the substances of the three atmospheres of the natural sun? And how shall we understand the doctrine of the creation of this world by general influx from the spiritual world?

We have the same difficulty with Professor Acton's theory of the spiritual body,—that it is the *limbus* itself and nothing else. He says:

Let this teaching be clear and explicit. The "purest things of nature"—those purest things which by successive creation have risen up from the ultimate world,—these are the spiritual body, the body of man's spirit, formed and fashioned by himself either co-operating with the Lord or acting against the Lord. (p. 171.)

Then it is not a spiritual body at all, but a purified natural body. But Swedenborg teaches, as we have seen, that this *limbus* of the purest substances of nature is only a quiescent envelope or covering of the spiritual body. If so, the spiritual body must be a great deal more than its skin, or outer cutaneous covering.

Further we object to the statement that "organ" or "organic" "can be predicated only of natural substances, or the substances of nature, for these alone can be organically receptive of life in such way that they can reflect it or pervert." It is true that the three planes of heaven in the spiritual man are usually protected from perversion; but in some cases the utmost care of Divine Providence cannot protect them from profanation, we are taught. But we are taught also that heaven is formed, or opened, in these three planes by the free and rational co-operation of man himself with the Lord, upon the basis of the *limbus*; but not in the *limbus* itself, which is not the man himself, but only a covering and basis of reaction to the action of the Lord. That which re-acts upon this basis is the man himself. And he is a spiritual organism, organized by the Lord to receive love and wisdom, life and its spiritual forms, from Him and reflect it in thoughts and affections, words and deeds. This organism in its third term in the series of end, cause, and effect, or use, is the *appearance* of the spiritual body; while the whole organism, in its three planes, the man himself, is the spiritual body,—an organism of will, understanding, and power of use.

By this somewhat different mode of interpretation we reach the point where we welcome Professor Acton's repudiation, or attempted repudiation (not very successful), of the theory held by many New-Churchmen that the spiritual body and the spiritual world are creations other than spirit itself, and added to it much like the addition of this material world which veils from us now the spiritual realities of existence, instead of the conception of a body and world whose very substance is love, and whose very form is the wisdom of that love, and whose every appearance, or manifestation, is the use of that love and wisdom. We believe that he is reaching out after eman-

cipation from that old error, although still trammelled by its materialism when he writes:

It surely cannot be maintained that the mind of man which, as all men know, is formed [he should have said, developed] after birth, constructs another body for itself within the material body; that is, a body consisting of parts, whether spiritual or natural, shaped in the figure of the material body. (p. 78.)

As we said at the beginning, Professor Acton's purpose in writing this book, to help us to think of the reality of the Divine and spiritual causes underlying all appearances in this world and the other, is commendable. And while he has fallen into serious errors, as it seems to us, still he has made a valuable collection of passages from the writings of Swedenborg bearing upon the subject, and has awakened thought which may lead to further efforts which will be more successful.

H. C. H.

"THE CHURCH, THE PEOPLE, AND THE AGE." *

IN the belief that a distinct service could be rendered to the entire Christian Church by bringing together the views of leaders of thought in Europe and America concerning the widespread indifference to religion and concerning the need of revision in theology, the editors of *The Homiletic Review* sent out a large number of letters soliciting expressions of opinion on these topics, and from the replies received, together with a small amount of other matter appropriate to their purpose, compiled the volume entitled "The Church, the People, and the Age" now under consideration. Here we find many thoughtful answers to the questions:

- (1) Why are so many people indifferent to the claims of the Church?
- (2) Should persons be asked to subscribe to statements dealing with debated and controversial matters, or to a declaration like Lincoln's?

* *The Church, the People, and the Age.* [A Symposium.] Edited by Robert Scott and Geo. Wm. Gilmore, Editors of *The Homiletic Review*. Analysis and Summary by Clarence Augustine Beckwith. New York: Funk & Wagnalls Co. 1914. 592 pp., 8 vo. \$3.00 net.

(3) What should be the basis and direction of a fundamental theology of the Church as related to the literary, scientific, and philosophic certainties of our time, i.e., to the values of human life whatever their source? (p. 483.)

Every thoughtful person must be interested in a discussion of these questions, and in getting the consensus of opinion as expressed by such scholars as are here represented. The labor of digesting the various contributions, and of setting their substance forth in the form of an Analysis and Summary (pp. 483-508) has been ably performed by Professor C. A. Beckwith of the Chicago Theological Seminary. In addition to the one hundred and five contributions and the analytical summary of them, the volume contains twenty pages devoted to the Historic Creeds, and fourteen pages to Established Forms for Reception of Members into various churches, while four other pages contain suggestions as to new forms.

The reference, in the second question quoted above, to Lincoln's declaration, relates to a part of the letter sent out by the editors of the volume, in which, in order to secure a common basis for reaction on the part of the contributors, they raised the question, whether Abraham Lincoln's suggestion of the Two Great Commandments as the sole creedal requirement for membership would be satisfactory. It is interesting to note that very few of the contributors assent to this proposition; while the criticisms are numerous and emphatic that, though this might be sufficient for Judaism, it is quite inadequate for Christianity, since it lacks all reference to the message of the Gospels.

While those who have the time will enjoy the reading of all the contributions, the busy man will naturally turn soon to Mr. Beckwith's Analysis and Summary, in the first part of which he will find concisely expressed the main answers given to the three questions specified above. Then follows the major part of his analysis, introduced by the following statements, which indicate five subjects that receive special consideration:

The causes of indifference to the Church and obstacles to increased church membership are, however, more extensive and aggravated than

the foregoing considerations indicate. The replies make it clear that involved in this condition are the basis and function of the Church, the character and purpose of creeds and the theology by which they are supported, the nature and aim of Christianity, the minister's relation to the Church, and the existence and efficiency of other agencies for social betterment aside from the Church. (Pp. 491-2.)

As a whole the volume is of unusual interest, and contains much food for thought.

B. A. W.

"IS JESUS GOD?" *

THIS little book published by the American Tract Society is of exceptional value because of its admirable presentation of the arguments for the Deity of Christ. A class in Princeton Theological Seminary in 1911-12 contributed a series of essays on the topic, and of these essays nine were chosen for the book, forming a constructive argument which is on the whole irrefutable. The points covered are the following: 1. Does the Christian Church teach the Deity of Christ? 2. Has the Christian Church always taught the Deity of Christ? 3. Do the New Testament writers teach the Deity of Christ? 4. Do the Evangelists represent Christ as Himself teaching His Deity? 5. Did Jesus teach His own Deity? 6. Is Christ God? In this way the essayists have met the destructive criticism of the past from every side, and prove to the satisfaction of every reasonable man the affirmative of each proposition advanced. Indeed, we cannot imagine a more satisfactory document to be placed in the hands of theological students and clergymen of the former church to strengthen them in this fundamental teaching of the Christian Church.

At the same time we cannot help but wonder at the dilemma in which the essayists find themselves after having proved so incontestably that Jesus is God. If He is God, then He is the only God of heaven and earth, one God in One Person,

**Is Jesus God?* An argument by graduates of Princeton Seminary; with introductory note by B. B. Warfield. New York: American Tract Society. 152 pp., 12 mo. 50 cents net.

not in Three. For infinity is indivisible and cannot in the nature of the case exist in three persons. The writers understand well the controversies of all the Christian centuries, and have clearly presented the various tendencies which have manifested themselves. They also understand well the values of the modern criticism of Christ, and they show its futility in the most satisfactory and convincing way. They prove their points beyond controversy; and doing so they cannot go back to the Athanasian creed which asserts the doctrine of three Gods at the same time that it nominally denies it. They must from their own statements believe that Jesus is the only God. If they do not, they convict themselves of being illogical.

Their book is a remarkable illustration of two things that we learn from Swedenborg: namely, that the Lord found it necessary to teach and emphasize the doctrine of the Sonship with the disciples in order that they might in that way believe in Him somehow as Divine; and that the Lord permitted the triumph of the Athanasian creed for very much the same reason. If the Lord had emphasized more markedly that He was identical with the Father as to person, the world would have rejected Him altogether. His followers perceived that He was Divine, thoroughly unique, and different in kind from themselves, and were willing to accord Him Divine honors within certain limitations which they themselves did not define.

It remained for the New Age to perceive the perfect identity of Father and Son as soul and body are one.

The book is well worth the study of New-Churchmen, who will be able satisfactorily to themselves and others to carry the argument to its logical conclusion.

WALTER B. MURRAY.

"RELIGION AND DRINK."*

THE author of this work has brought together a remarkable array of facts bearing on the questions of temperance and prohibition. The treatise is divided into three parts: namely,

* *Religion and Drink*. By the REV. E. A. WASSON, PH.D. New York: Burr Printing House. 1914. 297 pp. Price \$1.25.

I The Bible; II The Church; III The Truth of the Gospel.

In Part I the author discusses the Wine Question, including the question of the Communion wine. Here we find a comprehensive collection of passages from the Bible both in the New and the Old Testament. He clearly shows that the wine used in the Jewish Ritual and in the Christian Sacrament of the Holy Supper was fermented wine. He also brings to bear on this question important testimony from Jewish authorities.

In Part II the attitude of the church toward the use of wine is thoroughly discussed. He quotes freely from the Primitive Christian or Apostolic Church, the Fathers, the Church of the Middle Ages, and the Reformation. Through the whole period of the Church, from the time of the Apostles to the beginning of the nineteenth century, there is practical unanimity in all the various branches and sects of the Church in favor of the use of fermented wine in the Communion. The author shows that the attitude of the Church toward the use of wine apart from the Communion, in all these periods, has been in favor of the use of wines and fermented liquors.

It was only in the nineteenth century that the Church in some of its branches departed from this attitude and adopted by slow degrees the position of hostility to the use of fermented wine in the Holy Supper and also as a beverage. This finally culminated in the movement so prominent at the present day of total abstinence and prohibition. He quotes from such prominent evangelists as the Wesleys and Whitefield, and shows that these men could not now become members of the churches which they founded. He shows also that the great majority of Christian people through the churches to which they belong are committed in favor of the use of fermented wine in the Holy Supper, and to the temperate use of wines rather than to prohibition.

Part III takes up the question of Religion and Law, and shows that the sphere of the church lies in the development of conscience, rather than in going to the legislatures to have laws passed enforcing questions pertaining to religion and conscience. The author elaborates the general principle that the evil is in the abuse not in the use of wine; and that the

modern prohibition movement fails utterly to distinguish between use and abuse.

This book is well worthy of the earnest study of every minister. It is a fearless and trenchant treatment of the various phases of the wine question. It gathers together testimony from many sources which are of exceeding interest to every student of this question. Those who take the opposite views will have a difficult task to meet his facts and arguments. The position taken in the book coincides with the general attitude (with few exceptions) which the New Church has taken on this subject in the past. It seems to the present writer that Swedenborg's teachings fully sustain the author's position.

JOHN WHITEHEAD.

"COSMIC CONSCIOUSNESS."*

IN a sense this is a peculiar book. When it is first taken up, we may be struck not only by the title, which is exactly the same as that of a recent book by Dr. Richard Maurice Bucke (published by Inness and Sons, of Philadelphia), but also by the fact that the persons mentioned as having the "cosmic consciousness" are almost the same persons, and pretty much in the same order, simply omitting some whom Dr. Bucke had quoted by initials only. But after a little more careful reading, we find that Mr. McIvor Tyndall, who is the "Ali Nomad" in this case, here gives us the results of his study of the previous book; and that we have here the ideas of the earlier volume rather more carefully formulated which to the rationalistic student affords a sense of pleasure, even where he does not entirely coincide with the book and its teachings.

Turning to the chapter on Swedenborg, to see what our author has made of the Doctor's brief quotation from the "Encyclopedia Britannica" and his briefer comment, we find

* *Cosmic Consciousness; the Man-God Whom we await.* By ALI NOMAD [pseud. for McIVOR TYNDALL]. Chicago: Purdy Publishing Company. 1913. 310 pp. \$1.00 net; by mail \$1.12.

that there has been some thought given,— rather more than by the Doctor, whose ardor and admiration of Whitman crowded other personalities from the printed page. But, as is usual with the cursory and surface student of Swedenborg, Mr. Tyndall was led by the dominant thought in his own mind to find confirmation of that dominant thought in Swedenborg. This is interesting as a matter of psychologic pathology in the diagnosis of a writer's mind; but it is not attended with very satisfactory results in the line of the study itself. "Ali Nomad" is intensely interested in the rather abstruse question of bi-sexuality, which he thinks of as applying to Deity, to humanity, to the future perfection of the race, and to the forgotten antiquities of the race; and he finds in Swedenborg's books, especially in some of his visions, material that seems to confirm him in his idea, presumably certain statements concerning angels and the matter of the sex of angels. But more careful students of the Great Seer have read very different ideas into the same statements, and would be not at all pleased with the outline of the idea as found in this book. The fact that in vision a man-angel and a woman-angel appear at a distance as one person does not admit of the peculiar interpretation given by Mr. Tyndall, any more than the further fact that at a distance angels of the higher heavens in vision appear as babes, makes them babes. The injection of spatial ideas and of material thought into the sublime philosophy of Swedenborg is always the one necessary step into the ridiculous.

But in other parts of the book the thought to be unfolded is dignifiedly and adequately set forth; and the book can be recommended for careful reading. It is well for students of Swedenborg to see and realize his "Grand Man" more or less adequately translated into the term "Cosmic Consciousness."

ADOLPH ROEDER.

WAR.*

THESE articles, which were written soon after the great war of Europe had broken out, and which were published in the *New-Church Magazine*, four in September and the last in November, are certainly well worth putting into this neat and convenient book-form. They all are remarkable, in contrast with some things that have been published, for their temperate, judicial, and Christian spirit. No anger or hatred of enemies is expressed, no bitterness, but a just recognition of the causes of war as spiritual and existing in every unregenerate human heart. This point is admirably set forth in the article by Rev. E. J. Pulsford, entitled, "Fixing the Blame for the War," which we had considered reprinting in full in the REVIEW, but now that it has appeared in this volume it seems hardly necessary. The first article in the volume is by the Rev. Arthur E. Beilby, answering the question, "Is War Under the Divine Providence?" One follows by the Rev. R. R. Rodgers on "The Deviltry of War"; another by the Rev. Joseph Deans—an address to his parish at Brightlingsea, from which about a hundred and fifty young men are serving in various capacities in the war—is on the subject, "Peace and War"; while the Rev. James R. Rendell completes the volume with a valuable article entitled, "Swedenborg on Warfare."

H. C. H.

CHILDREN IN HEAVEN.†

ON the back of the title-page of Mr. Drummond's "Children in Heaven," the reader is informed that "the ideas expressed in this little book owe their inspiration to the writings of

* *Five Articles on War*. (Reprinted from the *New-Church Magazine*.) London: *The New-Church Press, Ltd.* 1915. 48 pp., 16mo. Paper, 15 cents; cloth, 25 cents.

† *Children in Heaven*. By HENRY GORDON DRUMMOND. London: *New-Church Press*. 35 pp., 16 mo. Paper, 10 cents, postpaid.

Emanuel Swedenborg, and more particularly to his entrancing work on 'Heaven and Hell.' " It consequently goes without saying that, according to the belief of New-Churchmen, the information presented is accurate and enlightening, and should be of great interest to all thoughtful people, and especially to parents. However, the treatment seems to the present writer too exclusively and coldly intellectual for the little treatise to be satisfactory to give to a parent in the depths of bereavement. It does not seem to have been written from the standpoint of one seeking to give consolation to those whose heart-strings have been wrenched; and if used as an instrument of consolation, we suspect that it might at times even offend, because so seemingly unsympathetic. Treatises written for those who have lost a child should have primarily in view the sorrowing heart rather than the uninformed mind.

B. A. W.

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¶ The first deals with those things concerning the life of Christ "which were written in the law of Moses, and in the prophets, and in the psalms," concerning Him (Luke xxiv, 44). The second is based upon Swedenborg's statement: "It is certain that a new church, which is the New Jerusalem, will exist, because it is foretold in the Apocalypse" (Apocalypse Revealed, n. 547).

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